UPANIṢADS

(FIVE VERSE)

Edited by
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Preface to Five Verse Upanishads

I have been able to glance through some portion of this rendering of the *Upanishads* into English verse... The creation of a work such as this is an act of worship; and if it is published, it will, as I hope, doubtless find some admirers.

To translate into another language those scriptures which have been accredited by society to be canons of spiritual knowledge, is an extremely difficult task. To creatively render is harder still ; and to do so in verse is almost a novel undertaking.

Such a task should be viewed as an act of devotion, as I have said above. The primary reward to the author of such labour is in the shape of soul-purification. If he has been able to glean such a reward, he has got everything obtainable.

—Acharya Vinoba Bhave

Though there have been several translations in English of the Upanishads, there is none in verse. I have therefore thought it fit to present to English readers a verse rendering of five of the principal Sanskrit verse Upanishads—Eesha, Kena, Shvetaashvatara, Katha and Mundaka.

I have tried to render creatively, so that both the form and essence of the verses are retained. Instead of giving detailed explanations and illusions at the end of each verse I have thought it better to give a consolidated glossary of *Vedantic* terms. Thus the reader can go through the text without being bothered by stray notes, and at the same time he can turn to the glossary for any expression he wishes to know more about.

I have avoided the use of too many diacritical marks in the text so as to make it readable. The long vowels have been donated by repeating the letter—(aa for ā, ee for ī, oo for ū). The hard cerebrals ṭ, ḍ, and ṇ have been indicated by dots under the letters. As for the rest, the words may be safely pronounced as in English.

AUTHOR

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Introduction

1. Pre-Upanishadic Thought

Primitive Hindu religion was largely the worship of natural powers and forces. These powers were revered and looked upon with awe, their praises sung, and sacrifice and worship offered to them. Such worship was not unreasoned or blind, which shows that primitive man realised that natural phenomena occurred according to a fixed pattern, and what he saw before him had agencies and causes. When the Aryans settled in their new home they had already passed through, and experienced, these conceptions. They gave their gods names which resembled European and Iranian ones, and chose them as deities of the principal elements-like Agni, god of fire, and Varuna, god of the sky. The *Vedic* men also believed in orderliness in nature. To this they gave the name *rita,* which came to mean not only cosmic order but moral order as well. The *Vedic* gods began to be thought as propagating the moral order. They were considered helpful to the good and right person, and against the wrongdoer. Thus if one was to please the gods he was bound to be righteous and well-meaning. The ethical element entered early in Hindu religion.

Ritual continued throughout the *Vedic* period, and sacrifices were made to gods for fulfilment of wishes, like

acquisition of wealth and children. Sometimes this ritual transformed itself into magic formulas, or incantations to drive away evil spirits. These formulas began to be considered as having a power of their own, and could, it was believed, procure from the gods what the devotee desired. None the less, the order idea of wooing the gods rather than forcing them to bestow advantages, persisted, and in the later *Brahmanas* sacrifice is mentioned as being a *rina* or debt due to gods. In fact upto this time the word *rina* connotes a debt-whether worldly or of the other world !

Gradually the plurality of gods is done away with, and the concept of one power emerges. It is not that one out of the many gods worshipped is elevated above them all, but the idea of a supreme power is developed-a power which is beyond and behind them. The germ of the monism of the *Upanishads* lies in these *Vedas*. In some passages thought breaks through the barrier of ritualism and deification, and shines with the transcendent light which illumines the noble utterances of the *Upanishads*. In one such passage in the Rig Veda we find this philosophic conception, and it can well be considered a precursor of what is to follow :—

> Then there was neither Aught, nor Nought, no air nor sky beyond.
>
> What covered all ? Where rested all ? In watery gulf profound ?
>
> Nor death was then, nor deathlessness, nor change of night and day.

That one breathed calmly, self-sustained ; nought else beyond it lay.
Gloom hid in gloom existed first—one sea, eluding view.
That one, a void in chaos wrapt, by inward fervour grew.
Within it first arose desire, the primal germ of mind,
Which nothing with existence links, as sages searching find.
The kindling ray that shot across the dark and drear abyss—
Was it beneath ? Or high aloft ? What bard can answer this ?
There fecundating powers were found, and mighty forces strove—
A self-supporting mass beneath, and energy above.
Who knows, who ever told, from whence this vast creation arose ?
No gods had then been born—who then can e'er the truth disclose ?
Whence sprang this world, and whether framed by hand divine or no—Its Lord in heaven alone can tell, if even he can show'.

(*Translation J. MUIR*)

The practice of moral virtues like truth, austerity, and kindness are emphasised. The *Vedas* also praise the ascetic life, and in the *Rig Veda* we find mention of the sage with matted hair and ochre robe. The good and the virtuous are rewarded by going to heaven, and

enjoy the company of gods. The wicked go to a hell which is eternally dark. The *Vedas* believed in the continuance of the soul's existence even after physical death, and this thought is the precursor of the doctrine of transmigration which finds its fruition in the *Upanishads.* Thus we see that all those conceptions which from the edifices of the philosophy of the *Upanishads* had their roots in the *Vedas* – the idea of the one absolute *Brahman*, the eternal imperishable soul-the *Atman*, and transmigration. It is not without reason that they have been called *Veda-anta*, the end of the *Vedas*, the finished product of the raw material.

2. The Nature of the **Upanishads**.

The *Upanishads* have been acclaimed as the repositories of the world's greatest wisdom. Schopenhauer says about them : 'From every sentence (*of the Upanishads*) deep original and sublime thoughts arise, and the whole is pervaded by a high, holy, and earnest spirit. In the whole world there is no study so beneficial and so elevating as that of the *Upanishads.* They are the products of the highest wisdom. They are destined sooner or later to become the faith of the people.' So too is Deussen's opinion. He says that the *Upanishads* formulate 'philosophical conceptions unequalled in India or perhaps anywhere else in the world'. The quintessence of the *Upanishadic* teaching forms the foundation of the Hindu philosophical thought. It is true that this teaching is intermingled with long digressions on ritual and ceremony, as in the *Chandogya Upanishad*, and sometimes the meaning is abtruse which may put off all but a determined reader.

But gold cannot be got except by digging through tons of useless earth, and pearls can only be obtained by diving to the bed of the ocean.

The truths that are expounded by the *Upanishads* are universal. Nowhere do we find a nobler flight of thought or more sublime expression. If we separate the grains of philosophical wisdom from the chaff of verbiage, we will indeed find such food as is fit for the highest intellect, for the teachings of the *Upanishads* are not mere academic teachings, but truths disclosed by the source of light from which all things proceed. The aim of the *Upanishads* is not merely to state these eternal truths but to bring them forcefully to human understanding, as vividly as a streak of lightning which in a moment lays bare before our eyes the entire countryside. At the same time there is nothing of the emotional element in them, nothing dogmatic or sentimental. They do not say 'this is the truth in which you must believe,' rather they build up its edifice painfully, like a mason laying brick on brick until the whole structure is complete. They accomplish a perfect fusion of reasoning and intuitive understanding, which is bold in its flight and grand in its accomplishment. In the *Chandogya Upanishad*, for example, we are being told about the oneness which pervades all things. This is brought home to us in the form of a dialogue between one Svetaketu and his fatber. The latter asks his son to bring to him a fruit of a tree. The fruit is brought, and charging his son to break it open he asks : 'What do you see there ?'

'These seeds which are almost without any space' the son answers.

'Break one of them'.

'It is broken', the son says, breaking the tiny seed. 'What do you see there now ?' the father wants to know.

'Nothing.'

The father then says : 'Of that subtle essence which you do not see, of that very same essence is this huge tree ; and in that essence all that exists has its self. It is true that it is the self, and you, oh ! my son, are also of it !"

No long discourse or argument could have brought home to the reader this point so effectively as these few lines of succinct dialogue. The picture has been painted bit by bit with the most homely of words. It is a small insignificant seed which serves to explain the bond between all the living things in the universe. There is no dry and complicated reasoning, but commonplace talk between the enlightened father and his son, and the result is the sudden comprehension of a universal truth.

In the *Katha Upanishad* we are told the difference between the good and the pleasant :

'Shreyash ca preyash ca manusyam etas, tau samparitya vivinakti dhirah !
Sreyo hi dhiro bhipreyaso vrinite, preyomando Yogaksemad vrinite'

'The good is one thing, the pleasant quite another, and different are the ends to which each leads. The wise

man, shunning the attraction of the pleasant, selects the good, and so finds happiness ; while the fool ignoring the good, is ensnared by the pleasant, and so perishes.' How subtle indeed is the difference between the two— the good and the pleasant.' The one founded on permanent happiness, the other on transient pleasure ; the one right and proper, but unattractive, if not painful ; the other alluring, but downright wrong. How often are we faced with the struggle of choosing between the two, and how often alas ! we lose the struggle and, like the fool, perish.'

Unparalleled too in its wisdom and grandeur is the opening verse of the *Eesha Upanishad :*

> **Ishavasyam idam sarvam yat kinca jagatyam jagat**
> **Tena tyaktena bhunjitha, ma grdhah kasyasvid dhanam.**

'Know that all that there is, whatever lives and moves in this vast world is enveloped by God. Therefore, obtain your joy by renouncing. Do not covet what belongs to others.' What indeed can we call our own, neither our riches, nor our goods, not even our lives—everything has to be abandoned in the end, and so provides only temporary enjoyment. Leave, oh ! misguided man, this evanescent pleasure, this chasing after the will o' the wisp, and find contentment in refusing to keep what you never can call your own. How simple and yet how far-reaching, is the truth of renunciation when spoken in the words of the *Upanishads.*'

3. Meaning of the Word **Upanishad**'.

The word *Upanishad* is derived from the root '*sad.*' This has three different meanings, and can mean either

'to sit down', 'to destroy, or 'to make loose.' The other constituents of the word are '*Upa*' which means 'near' by, and *ni* which means 'devotedly.' Thus *Upanishad* (*Upa+ni+sad*) means the sitting down of an aspirant before his teacher with devotion, to be instructed in the teaching of reality. The teaching 'loosens' all the doubts existing in the disciple's mind and destroys his ignorance.

As time passed the *Upanishadic* teachings became esoteric and secret, and were to be imparted only to a selected few at private sittings. Since the teachings contained in them were of the highest order, which could be understood only by the few aspirants who were worthy, the sense of secrecy began to be associated with them. In the *Upanishad* texts itself the word is used when some key formula is stated, as for instance in the *Brihadaranyaka Upanishad* the expression '*saytsya satyam*' (which means 'reality of the real') is called the *Upanishad* of the universal soul. Similarly in the *Chandogya Upanishad* we have the expression '*Tat tvam asi*' meaning 'that thou art,. In fact we find that the Upanishads were anxious to ensure that only persons who had the requisite urge and ability should study them.

In the *Prashna Upanishad* we find six worthy persons who are keen to learn wisdom from the sage Pippalada. These were no ordinary persons, rather, as the Upanishad says, 'Brahmapara Brahmanishthah param Brahmanveshmana' (devoted to *Brahman*, steadfast in *Brahman*, and in search of the supreme *Brahman*). But even then the *rishi* directed them to live again for a year in penance, abstinence, and faith, before he considered

them worthy enough to ask the questions they had set out to ask. The *Upanishadic* teaching was therefore meant to be imparted only to persons who had some background training, and who had already studied for some time under a competent teacher, and had practised austerity with singleness of purpose.

The *Upanishads* constitute the concluding portion of the *Vedas* and so also go by the name *Veda-anta* (the end of the *Vedas*). In many respects however they are much different from the *Vedas*-which dealt with ritual ways of sacrifice, and descriptions of gods and goddesses. The *Upanishads* break through ritual and sacrifices, and in fact often condemn them as useless and meaningless. The *Mundaka Upanishad*, for example, says : 'Truly these sacrifices with their sixteen priests, alongwith the sacrificer and his spouse are frail rafts on which this inferior work, removed from understanding, rests. The foolish man who thinks them to be the supreme good falls again and again into the clutches of old age and death. 'In the *Chandogya Upanishad* we are given a parody of the procession of priests which formed one of the important rituals of a sacrifice. A procession of dogs is described, which marches like the priests did in the sacrifice, and the gods chant while they go, '*Aum* ! let us eat ! *Aum* ! let us drink !. So also in the *Brihada-ranyaka Upanishad* the wellknown *Ashvamedha* sacrifice, in which a horse used to be the animal sacrificed, is given a wholly meditative and spiritual significance, and its aim is no longer the sacrificing of an animal to obtain world conquest, but renunciation in order to get victory over the mind. Again, rituals are given a much lower place in the Upanishads than they had in the *Vedas*, and

it is said they lead to the world of the fathers from where the soul has to come back again to be involved in the cycle of birth and death.

According to tradition the *Upanishads* are not the products of human writers, but like the *Vedas*, are revelations from a higher power. As we have seen, they have short formulas or pithy sayings, which embody the crux of many of the ideas contained in them. It could be that initially only these aphorisms were communicated to the aspirants, and they also signified the *Upanishads.* Gradually these formulas were added on to, expanded, illustrated, and interpreted. The thoughts of many teachers were accumulated in each *Upanishad*, and new ideas introduced, making the texts heterogeneous and expansive. Though there is much in them which is inconsistent and primitive, yet they embody the striving of the human soul for truth. Despite their diversity and looseness, there exists a central unity in them which is unmistakable, a noble and intuitive flight of imagination which recalls Browning's famous lines in '*Abt Vogler*.'

> 'But God has a few of us whom he whispers in the ear ; The rest may reason and welcome : 'tis we musicians know.'

4. The Number of the **Upanishads**—Their Break From the **Vedic** Tradition.

There are more than two hundred *Upanishads* which have come down to us but not all are of the same period, though one of them, *Muktika*, mentions their number as one hundred and eight. Most of them are of

recent origin, and the old ones barely number a dozen, of which ten bear the authority of Shankara's commentary. While no exact dates can be assigned to these, most of them were certainly existing before the advent of Gautama Buddha, round about the sixth century B.C. The early *Upanishads* were perhaps formulated from between 1,000 B.C. to 300 B.C. The ancient and genuine *Upanishads* are thus rather few, and they are—*Eesha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitereya, Chandogya, Brihadaranyaka, Kausitaki, Maitrayaniya and Shvetaaeshva-tara.* The verse *Upanishads* which form part of this selection are from these old and authoritative ones.

We know almost next to nothing about the sages and thinkers of these *Upanishads.* They cared so little for personal distinction that they studiously omitted their names. Whenever they had to mention some name they chose rather one of the gods of the *Vedas*, like Indra or Narada, on whom to foist their thoughts. However, a few like Yajnavalkya, Gargi, Maitreyi, etc. do find mention, though we do not hear any more about them in the text than their names.

The *Upanishads* are mostly in the form of dialogues which contain much that is poetic. Their style is pithy and concentrated, for originally they were meant to be taught and expounded orally. This does make their understanding somewhat difficult but it is fairly compensated by the vivid comparisons and illustrations, and the suggestions of imaginative insight. They contain thoughts and ideas which are eternal in their truth and beauty. It is for this reason they have been translated

in several languages and have attracted a number of thinkers and scholars in foreign countries. Despite their age they are ever finding more and more admirers, each of whom discovers in them something which he had always known but never found so beautifully expressed.

The change of emphasis from the *Vedas* to the *Upanishads* is quite evident and logical. All intellectual developments proceed from the material to the spiritual, from the kingdom of the flesh to the kingdom of the spirit, and so is the case with the *Upanishads*. Being the end of the *Vedas*, they contain the crystallised ideas which were only hints in the former. Amidst the worship of various gods contained in the *Vedas* they also spoke of the one who is above them all—'*Ekam sad virpra bahudha vadanti*' (that which men see as many is really one). The *Rig Veda* says '*Mahat devanam asuratvam ekam*' (one is the divinity amongst the gods which should be worshipped). This idea blossoms out fully in the Upanishads. In the *Brihadaranyaka Upanishad*, when the sage Yajnavalkya is asked how many gods there were, he gives the number as three thousand three hundred and six. When asked again, he gives the number first as thirty three, then six, three, two, and finally as one—that is *Brahman*. Similarly in the *Kena Upanishad* without the assistance of Brahman, Agni cannot burn a blade of grass, nor Vayu blow a straw. In the *Taittiriya Upanishad* we are told that because of the fear of the one *Brahman* the fire burns, the sun shines, and wind and cloud, and death, do their appointed tasks. In the same spirit is the dialogue between the householders and King Ashvapati. The King asked each of them, whom they

worshiped. One said the heaven, another the sun, the third air, the fourth ether, and the fifth water. After hearing each of them the King said 'All of you worship only that which is a part of the truth.' This truth is then expounded by him as the world-soul of which these are separate parts. The *Taittiriya Upanishad* speaks of the heart of man as God's abode, 'Brahmanah Koshosi', and in the *Brihadaranyaka Upanishad* duality is decried. In this manner the Upanishads postulate a return to the spirit' and interpret truth as spiritual. Deliverance is not to be obtained by ritual worship but by giving the life of the spirit. While the *Vedas* spoke mainly of spiritualism and worship the *Upanishads* emphasise good living and renunciation. Though they do not question the authority of the *Vedas* they certainly hold it to be inferior knowledge. In the *Chandogya Upanishad* Narada admits that even though he knows the *Rig Veda,* the *Yajur Veda*, and the *Sama Veda*, he does not know the self. In the *Mundaka Upanishad* the householder Shaunaka asks the sage Angiras, 'Sir, what is that which knowing everything in the world, becomes knows ?' The sage replies: 'There are two kinds of knowledge which can be acquired—the lower and the higher. The lower comprises the study of the four *Vedas*, phonetics, the code of rituals, grammar, etymology, the science of astronomy, and that of metrics. The higher knowledge is the one by which is obtained that which never perishes.' The *Upanishads* therefore thought the *Vedas* to be only one of the branches of academic knowledge which can be acquired by study, and having no other higher purpose. What then is this higher reality of which the *Upanishads* speak ? They call it by the name *Brahman* and it is about this

we will go on to consider, for it forms the central pivot of the *Upanishadic* thought.

5. Brahman

The quest of the *Upanishads* is to find out what lies behind human life, its working, its aspirations, its desires. When Naciketas redeems his final boon he asks Yama, the god of Death ; 'What lies beyond this transient world ? where does the soul of the dead one really go ?' Despite all allurements of wealth and women he does not budge an inch from the boon he has asked. In *Shvetaashvatara Upanishad* the questions asked are 'Whence is man born, where does he live, and whither he goes ?' The ultimate reality the pursuit of which alone can lead to immortality, is *Brahman*. The word '*Brahman*' perhaps signified at first 'prayer' or 'speech' from the root 'brh'—to burst forth. Gradually it came to mean the source from which all existence came, (or burst forth). The *Upanishads* continually attempt to find out a definition of *Brahman* by the process of elimination. In the *Brihadaranyaka Upanishad*, Gargi, a woman sage questions Yajnavalkya in a meeting held at the court of King Janaka, about that which supports everything else. Yajnavalkya mentions one thing after another in ascending order, and finally mentions the Imperishable (a-ksara). In the same *Upanishad* another person, Uddalaka, who inquires of the sage about that which controls all things, is told that this is one's own immortal self. In the Taittiriya Upanishad Bhrigu asks his father Varuna about *Brahman*, and is told to find it out himself by inquiry. Prompted by his father, Bhrigu sets upon the quest. He starts by saying that food is the thing essential for life, but soon realises that this

can hardly be so. Then he considers in turn *prana*, (life breath), *manas* (mind), *vijnana* (consciousness), but rejects them all as unsatisfactory. As last he concludes that *bliss* (ananda) is *Brahman*—for in bliss the enjoyer and the object enjoyed are one, and all distinction is at an end. The *Mandkuya Upanishad* adopts the method of enunciating the different states of consciousness, viz., waking, dream, and sleep, in order to explain reality. In the beginning it identifies the mystic *Om* or *Aum* with all which exists. There are three modes (matras) of *Aum*, viz. A—u—m, and the fourth modeless part (a—matra). These correspond also to the three states of waking, dream, and dreamless sleep, while the fourth is the changeless (turiya) state. This fourth state is in reality present in all the others, and forms the entire reality. Just as if we were to fix stamps worth nine pence on an envelope and started fixing each of three pence, then after affixing the last (third) one it would complete the whole. So this last stamp is only symbolically a part, but really its pasting on the envelope means completing the whole value. This *turiya* state is in the words of the *Upanishad* : '*adrshtam*, *avyavaharyam*, *agrahyam*, *alaksanam*, *acintyam*, *avyapdeshyam*' (unseen, unrelated, inconceivable, uninferable, unimaginable, and indescribeable). In it all happenings are still, and all is peace. It is the state of bliss and non-duality. It is the self which is to be realised. In the waking state the self is concerned with sense objects, while in the dream state it weaves a world of images and revels in them. In both duality remains and the ego (subject) and object both exist. Since the states are changeable, they

are not permanent. In the state of dreamless sleep the seer and the seen both enjoy the state of bliss. But even then there is someone who enjoys. If it were not so then on waking the would not remember that he had slept. It is this someone which is the eternal witness, the *Atman* or *Purusha*, about which we will have to say something later.

Another way in which the *Upanishads* express *Brahman*, or the absolute, is by the expression '*neti*, *neti*' (not this, not this). Some writers have interpreted this to mean a nonentity, a nothingness, or a blank. But this can hardly be what the *Upanishads* mean, for, as we have seen they have called it the state of ananda or bliss, and where there is positive bliss it cannot be called a state of blankness or nothingness. The import rather seems to be that the absolute cannot be described by terms which are used to describe finite things. Indeed it would be foolish to expect what eyes cannot see nor tongue describe expressed in common words. It would be just as unreasonable as if we expect one frog to say to another. 'It is a beautiful morning !' All that he would say, even if he could feel its beauty, would be 'croak ! croak !' Of the *Brahman*, the *Brihadaranyaka Upanishad* says : 'This, oh ! Gargi, is that which can never perish—it is neither gross, nor subtle, short nor long, not red, not adhesive, without shadow, darkness, air, space, attachment, tastes, smell, eyes, ears, speech, mind, light, breath, mouth or measure; it has neither inside nor outside. It is without sound, touch, froms decay, and odours. It is neither eternal, nor endless, nor beginningless—and realising it one is saved from death. The same Upanishad, defines *Brahman* as

satyasya satyam (real of the real). *Satyam* is further split up into *sa*, *ti*, *yam*, the first and third (*sa* and *yam*) standing for truth and the middle-*ti*, signifying untruth; meaning thereby that the universe is untruth with truth on either side of it. According to the *Mundaka Upanishad* 'Brahman is everywhere—above, below, afore, behind, to the right, to the left ! Indeed the whole world is *Brahman*'. Later on *Brahman* was described as *sac-cid-ananda* (being-consciousness-bliss) the *Chandogya Upanishad* speaks of it as infinite (*bhuman*) and bliss alone (*sukham*), the *Brihadaranyaka* as consciousness and bliss (*vijnanam anandam brahma*), and the *Taittiriya* as reality, consciousness and infinitude, (*satyam*, *jnanam*, *anantam*).

6. Atman

Just as *Brahman* is absolute in the cosmic sense, *Atman* is the reality within—the eternal self. The essence of this self is one and the same as that of the absolute. Thus the Upanishads equate the *Atman* with *Brahman*, as the obverse and the reverse of the same coin (*so va 'yam atma brahma*). Originally the word *Atman* meant life breath but later on it came to specify the mind, the soul, or the spirit of man. In the *Chandogya Upanishad* Indra and Virochana go to Prajapati to learn about the self. Prajapati tells them that the self is the image of oneself mirrored in water, in a looking glass, or in some one's eyes. This definition does not satisfy Indra who begins to reason that if it was so then the self would change as the body changes. If the body is beautiful the self would be so, and if the body is lame or crippled the self would also be lame or crippled. He

realised the absurdity of this, and goes again to Prajapati, who then gives another theory, viz. that the subject who roams about in the dream state is the self. Indra thinks this over, but again he is not satisfied. If this were so, he reasons, then it would feel pain when struck, and would be terrified when seeing something fearful—as in dreams. So Indra cannot remain satisfied with this meaning also, and again he goes to tell Prajapati his doubts. For the third time Prajapati gives an interpretation—and this time he says that the self is the one who enjoys deep dreamless sleep. But Indra feels that this is only reducing the self to a nonentity. Prajapati then tells him finally that neither the body is the self, nor the dream experience. The self is the foundation of waking, dream, and sleep, yet it goes beyond them all. The universe has its being in it. It is immortal, self-evident, and shines by its own light. Describing the *Atman* the *Mundaka Upanishad* says :-

Na tatra suryo bhati na candra tarakan
Nema vidduto bhanti kuto yamagnih
tameva bhanta manu bhati sarvam
tasya bhasa sarvamidam vibhati

(There sun shines not, nor the moon, nor stars; lightning shines not, much less the earthly, fires ! When he shines then shines everything else. By his light is the whole world illuminated).

The *Mundaka Upanishad* says that *Atman* is the spirit which dwells within all. Fire is his head, the sun and moon are his eyes, the four quarters of the sky are

his ears, the Vedas are his voice, the mind his breath, and the universe his heart. From his feet the earth has come into existence. In the *Katha Upanishad* the simile of the chariot is given to explain the *Atman* which is stated to be the ultimate reality. The objects are the, roads, the body the chariot, the senses are horses, the mind the reins, the intellect the charioteer, the ego is the enjoyer, and *Atman* the lord seated on the chariot. The *Katha Upanishad*, too, places the senses higher than objects, the mind above the senses, above the mind the intellect, higher than intellect reason, then the unmanifest, and highest of all the *Atman*, higher than which there nothing is. The *Taittirya Upanishad* distinguishes five *Atmans*, each more subtle than the one before. The first is *annamaya* which corresponds to the body, the second the *pranamaya* equivalent to lifebreath, the *manomaya*, the activity of the mind, the fourth *vijanamaya* which signifies knowledge, and worship of God, and finally anandamaya, the unspeakable joy and bliss in which the difference between subject and object vanishes. The most apt answer about the *Atman* is given in a legend recorded by Shankara. Vashkali asked Bahva about the nature of *Atman*. The latter remained quiet. When pressed for a reply, he said 'I teach you indeed, but you understand not ; silence is *Atman*.'

As has been said before, the terms *Atman* and *Brahman* are used as synonyms. From the subjective points of view reality has the former name, and from the objective the letter. The absolute while forming the nature of both subject and object transcends them. This understanding was novel in its import which led Deussen to say : 'It was here that for the first time the

original thinkers of the *Upanishads*, to their immortal honour, found it when they recognised our *Atman*, our innermost individual being, as the *Brahman*, the inmost being of universal nature and of all her phenomena.' The great discovery of the *Upanishads* is the identity of the *Atman* and *Brahman*—*tat tvam asi*—'that thou art.' The Absolute is pure existence, pure knowledge, and pure bliss, i. e. *sacchidananda*. It is also truth (*satyam*) knowledge (*jnanam*) and infinite (*anantam*). Also it is truth, goodness, and beauty, i.e. satyam-shivam-sundaram. Deussen has very aptly brought out the identity of the soul (*or Atman*) with *Brahman*. He says 'The soul cannot be different from *Brahman* because nothing exists outside *Brahman*. It is not a transformation of *Brahman*, for *Brahman* is unchanging. It cannot be a part of *Brahman*, for *Brahman* has no parts. It is therefore identified with *Brahman*.' We cannot doubt the existence of the *Atman* for it is the very nature of one who denies it— '*ya eva hi nirakarta tad eva tasya svarupam*'—It is like Emerson's *Brahman*.

'They reckon ill who leave me out ;
When me they fly I am the wings,
I am the doubter and the doubt.'

It is beyond thought, and being the basis of all proof it cannot be proved, and so it has to be just accepted. It is also the basis of all experience and survives the destruction of the mind and the body. Describing the *Atman* Shri Krishna says to Arjuna in the *Gita*.

'Weapons cannot it sunder, nor fire burn
Nor water wet it, nor the wind it dry ;
Unharmed it lives, unharmed doth it return
For that which knows not beginning nor end

Nor death, or birth, nor mortal life, nor change,
What harm can fire or water to it send !
Knowing thou this soul beyond all thought and speech !

Beyond destruction, and beyond all time,
How canst thou Arjuna on these mortals grieve ?'

The soul is pure consciousness and awareness. As stated in *Vivekcudamani*' it is the supreme principle in which the knowers knowledge and know are one. It is infinite, transcendent, and the essence of all absolute knowledge.' It is of the nature of intelligence and knowledge. As the *Brihadaranyaka Upanishad* says :

'It is as if a lump of salt dropped into water would dissolve, leaving nothing behind which is separate from the water, so that from wherever one may take it, the solution is salty -- even so this great being infinite, without limit, is just a mass of knowledge (*vijnana-ghana*)'.

When the self or *Atman* is seen as it ought to be seen, that is one and the only one, beyond duality and the essence and spirit of everything that there is, then only is its true nature known, as Yajnavalka says to Maitreyi in the *Brihadaranyaka Upanishad.*

Maitreyi : 'You say sir ! that after death no name is left behind. This has confounded me.'

Yajnavalkya : 'Oh ! Maitreyi, I say nothing that should confound you. So long as duality exists, one sees the other, one smells the other, one hears the other, one speaks to the other, one thinks the other, one knows the other. But when all is self, who

can see another, smell another, hear another, speak to another, think of another, know another ?

Oh ! Maitreyi how can the knower be known ?

7. Creation of the World.

The *Upanishads* do not trace the origin of the world to a material source. They believe that the world emanated from *Brahman*, which is the sole origin of all life that lives. It binds all life as a thread through pearls forming a garland. The world is not separate from *Brahman*. The theory of materialism is discarded by the *Upanishads*. However much matter evolves it cannot lead to the mystery which we know as existence. In the beginning of the *Shvetaashvatara Upanishad* questions about the origin of the universe and life are asked :

'Of all that doth exist what is the final cause ?

Thus do the wise ones ask, who do the *Vedas* seek : *Brahman*, or something else ? Whence all that's here once was ?

Where doth it end at last ? From where rose joy and grief ?

The answer which is given, is that these things did not rise from chance, necessity, or time, or nature, or the elements, or energy, or thought, or even from the self which is ever changeful. All these cannot be the first cause of creation but only the secondary causes. It is the self power (*atma shakti*) of God hidden in his qualities, the spirit, the light of the *Atman*, or the higher self, which is the cause of creation.

'Immersed in meditation the seers of the old did find,
Within these forms the spirit from which all did unfold :

Of mankind the redeemer, the light within the mind,
The ruler of all causes from time unto the soul.'

It is because of this eternal spirit which never rests that the worlds keep together and move and exist in an orderly pattern. In the *Gita* the Lord says to Arjuna

'If I my task relinquished, all beings blest,
In idleness would sink ; O ! Arjuna they
My guidance seek, and in my virtue rest—
These spinning worlds would crumble, and all life
End in confusion ; I should in the cause
Of caste distinction and unholy strife.'

The *Upanishads* also hold that the universe is not created by *Brahman* from some matter separate from itself, but is a manifestation of an aspect of its own. It is the natural and at the same time the efficient cause of the world—*abhinna nimittopadana karana*. The *Chandogye Upanishad* says 'All this in truth is Brahman.' The *Taittiriya Upanishad* says : 'One should know that (*Brahman*) from which beings take birth, by which they are sustained, and unto which departing they entre.' The *Kena Upanishad* says that it is by the *Atman* that the ears hear, the eyes see, the tongue speaks, the mind understands, and life exists. The *Eesha Upanishad* also says that the universe is enveloped by the spirit. Expressing the same idea Shri Krishna says in the Gita :

'All objects from this nothingness are born
And in the evening's light dó sink and die,
Dissolved in darkness, from dusk unto dawn.
And with the first rays of the cosmic sun
All life awakens, thus eternally,
Oh ! Partha, creation ever onward runs.'

That *Brahman* is both the efficient and material cause of the universe, can be seen by the way in which creation is described in the *Upanishads* as the emergence of the many from the one, which recalls Shelley's famous lines :

'The One remains, the many change and pass,
Heaven's light for ever shines, earth's shadows fly,
Life like a dome of many coloured glass
Stains the white radiance of eternity.'

In the *Tattiriya Upanishad* it is said "He, the *Atman* desired—'May I procreate myself.' He meditated and brought forth all that exists here. Having brought it forth he entered into it and became both the being and that which is beyond being." The *Brihadaranyaka Upanishad* describes how from the unmanifest the world was made manifest through name and from (name rupa). When it became manifest the self entered into it even as a razor remains in its case, or the fire in that which holds it. The coming of the world from *Brahman* is compared to the emergence of thread from a spider, or spark from fire, herbs from the earth, and hair from head of a person. The *Chandogya Upanishad* says that the *Atman* thought 'would that I were many !' and then from it emerged fire, water, and food, one after the other. The defects which creep into this world, however, do

not affect or sully the self. The *Katha Upanishad* says 'As the brilliant sun does not suffer even from the defects which may exist in the eyes which behold it, so the self which inhabits all things is not affected by the misery of the world which remains outside it.'

The *Vedas* generally spoke of only one element—water. The *Upanishads* mention sometimes three, and sometimes five. We find the doctrine or five elements for the first time in the *Upanishads*. The *Chandogya Upanishad* refers to three elements arising from *Brahman*, viz. fire, water, and earth. The *Taittiriya Upanishad* mentions five : 'From that very *Brahman* ether came to be. From ether air, from air fire, from fire water, from water the earth, from the earth harbs, from herbs food, and from food the man came into being. He verily is this man consisting of the essence of food.'

The distinctive features of the five elements viz. ether, air, fire, water, and earth, are given as sound, touch, colour, taste, and odour, respectively by the *Upanishads*. These elements are however not the same as those experienced by us, which are not pure but gross (*Sthula*), while the former are subtle (*Suksma*). From the subtle elements the gross ones are formed by the process of admixture called *panci karana*. The *Prashna Upanishad* enumerates these subtle elements as *akasha-matra* (the ether element), *vayu—matra* (the subtle air elements), *tejo-matra* (the light element), *apomatra* (the subtle water element) and *prithivi – matra* (the earth element). From the five elements all other things are evolved, and these provide for the soul a habitation and a body in which it lives and functions.

The *Chandogya* makes a threefold classification of organic bodies. Those born from eggs are called *andaja*, those born from germs *jivaja*, and those born from sprouts *udhijja*. A fourth class—those born from the sweat *svedaja*—was added by later Upanishads. Though the earlier *Upanishads*. do not contain any ideas of 'cycles of creation', some of the later ones do harp on such cycles. The *Shvetaashvatara Upanishad* mentions that Rudra after creating all beings merges them at the end of time :

> 'Destroyer and Preserver, who doth these lives maintain ;
>
> The One without a second, the Dweller of all souls,
>
> From Him these worlds have risen, and sink in Him again,
> Know Him as Rudra, O ! mortal—of all that is the goal.'

Later on in the same *Upanishad* we are told how the world is created and absorbed many a time :

'Upon the land there falls the seed
    from which doth spring of life the tree,
From seed to flower, from cell to man,
    he hath this vast creation planned,
And when the show doth and He spreads
    His mentle in which all doth rest,
The play is played, the wick is burnt,
    the day is spent and night returns,'

In fact there is no creation from the acosmic

point of view. The *Upanishads* believe that the world only appears so—it is not real. This implies the doctrine of *maya*, or illusion. While it is true that we do not have a systematic doctrine of *maya* in the *Upanishads*—this was developed later more fully by Gaudapada, Shankaracharya, Ramanuja, and others—we do have some of the seers of the Upanishads thinking in these terms. In fact the beginning of the idea that the one made itself many, and created the universe while still remaining the one with out the second, can be traced out in the *Vedas*. The *Rig Veda* has this passage which is pregnant with such a theory of creation :-

> 'Twas neither death nor life immortal,
> No night was there, no day's appearance'
> The one in its spontaneity did airless breathe,
> Beyond it nought was in existence.
>
> Darkness was there ; at first by darkness covered,
> The world was ocean without distinction ;
> But a poignant germ lay hidden in shell
> The one engendered by force of heat.'
>
> (Quoted by P. D. Shastri in *The Doctrine of Maya*)

The teachings of Vajnayalkya show that the doctrine of maya was not unknown to the Upanishads. He says there is duality 'as it were'. This implies that the world of duality is not real. In the *Chandogya Upanishads* we are told that all modifications are mere names. The *Shvetaashvatara Upanishad* specifically mentions the world maya and calls God *Mayavin*.

'Know that *prakriti*, *maya* is, and *maya's* Lord
The mighty Being eternal, of resplendent face,
And all that from Him comes, is unto Him absorbed,
For 'tis a broken image of His perfect shape.'

The *Upanishad's* saying '*Brahman satyam jagan mithya*' (*Brahman* is the reality, the universe is false), also emphasises the seeming unreality of the universe. In the *Chandogya Upanishad* in the dialogue between Aruni and Shvetaketu too, the same idea is hinted at : 'By the knowledge of one lump of clay everything of the nature of clay is known ; the change is merely a change in name, only the clay itself is true.' Similarly in the *Katha Upanishad* the eternal soul is said to be one, but fulfilling the desires of many, *eko bahunam yo vidadhati kaman*.'

8. The Ethics of the **Upanishads**

We have seen that the *Upanishads* teach that the world and all there is in it emanated from God. God or *Brahman* or the supreme self is the highest principle. Therefore it follows that for man to reach God or to become one with *Brahman* is the highest and noblest endeavour. Thus the aim of all endeavour is to achieve this oneness with God. In order to realise this oneness all desire and passion, greed and lust—all those things which keep us on a lower plane should be eliminated with the help of reason and discrimination. The *Katha Upanishad* emphasises the importance of reason and intellect by giving the simile of the chariot.

'On Body's chariot doth recline
The Self its Lord ; the mind reins are
The intellect the charioteer :

Thus verily I find.
The senses are the horses swift
Their objects dear the path they roam,
For sense and body are the home
Of fading worldly bliss.
And he whose mind doth riotous run,
Whose senses are not in sway,
Him do the wild steeds lead away
He doth to ruin come.
But he of understanding wise,
Whose mind is calm and senses curbed,
His chariot neither sways nor swerves,
Its steeds do gently ply.'

When desire takes hold of a man it subdues reason. Then man begins to be guided by pleasure and cares for nothing but pampering his body. The pleasure of the senses becomes life's aim. This is the doctrine of hedonism preached by Virocana in the *Chandogya Upanishad*: 'Then Virocana, being satisfied himself, began to teach that it is the body alone which should be worshipped, and it alone is to be attended to, and he who does so, gains both this world and the other. Therefore a man who neither gives alms, nor has faith, nor offers sacrifice, is called an *asura*, for this is the belief of an *asura*.' A life controlled by the senses is purposeless and disjointed, while one which has reason as its guide is a full life and sensible, one is which one can accomplish something, follow some principles, and achieve a longed for goal. So high is the place of wisdom in a good life, that in the *Gita* the Lord gives first place to the man of wisdom. They who woo God are the men laden with grief, those desiring wealth, those thirsting

for knowledge and those trudging on the path of truth. Of all these the man who loves knowledge of wisdom is the noblest. In the words of the Lord.

'And all are valiant ; but the wise I hold
As my own dear self, he with me is one
To me he cleaveth, and I am his goal.'

A life of reason means a life of service to mankind, rising above selfish and personal gains. This helps us to realise our oneness with other human beings, and indeed with all living creatures, and to understand that it is the same life of *Atman* which shines in all. Ultimately it is the desire to do good, to help the weak and the weary, to pursue study and wisdom, that leads to happiness, contentment, and peace of mind. When Naciketas, inquiring about the soul, put Yama in a tight corner, he tried to dissuade him by offers of wealth, sensual enjoyment, and wordly possession, (sons, grandsons, elephants, cattle, horses, long life, gold, fair damsels, musicians, charioteers, and fame.) The god of Death said 'I will give you all these things—for which men toil and slave day and night ; pray do not press your questions about the soul and immortality.' But Naciketas was a wise lad, and mark what he said :

'Evanescent are these—so long
They last, as bubbles, vain Oh ! Yama !
All life to nothingness doth come ;
Thine be the dance and song !
What happiness wealth brings ? What power
Can lie in riches ?—These do fade
When on them falls thy fearful shade.

We dread thee every hour !
He who hath seen the peace that shines
Beyond all passing joy and pain,
And seen all pleasures, brief, and vain,
Shall he for living pine ?'

The boy would not be content with such empty and short-lived pleasures. He refused to be lured by them and forced the god of Death to disclose to be him that wisdom which gives not mere momentary bliss but bliss everlasting. 'The careless youth who is deceived by the lure of wealth never thinks of what lies beyond', says the *Katha Upanishad.* 'Thinking that this is the world, and none other, he comes again and again to Death.'

Although the *Upanishads* place emphasis on spiritualism, and inner purity of the soul, it would be a misinterpretation to say that they disparage human love and affection, and, human endeavour and desires, and their fulfilment. Bad desires, selfishness, greedy and wrongful acquisition of wealth, are condemned, not good desires, selfless service or getting wealth the honest and rightful way. The *Eesha Upanishad* says :,

'What is man if taking not
The plough, he doth not sow the field,
And smiling on his hundred years
Of life, find what he long hath sought ?'

This is not the picture of sorrowful austerity or sad penance, but one of optimism and cheerfulness. It is Old Age smiling on the world, and still finding joy and satisfaction in work. At first sight it may seem difficult to reconcile happiness with renunciation, and

material prosperity with spiritualism. But the more deeply we go into these questions the more we realize that not only are they not irreconcilable but in fact they are allied, and that renunciation does not prevent happiness but produces it, and being near God does not shut the door to material prosperity but only adds it to peace of mind. As is said in the *Ramayana* :

'Jahi sarita sagar mainh jahin, yadapi tahi kamananahin, Tahi sukh sampati binahi bulayein, dharam sheel pahi jain paraen.'

(As the rivers pour into the ocean, even though the ocean has no desire for them, even so happiness and wealth comes unsought to the man who pursues the path of duty and love of God.)

The *Taittiriya Upanishad* say, when right views are created wealth will come '*tato me shriyam avaha*'. Human love is only an extension of divine love. All human relations like husband, wife, son, father, and the like, are dear not in themselves but for the *Atman's* sake. Human personality is not denied in the *Upanishads*, but that condition is extolled which rises beyond greed and passion and attains spiritual progress. The *Upanishads* favour the moral life in which duty or *dharma* predominates. The *Brihadaranyaka Upanishad* says :

'He (*Ishvara*) then created the most exalted dharma which is the highest of all classes for there is nothing higher than it. Even a weak man who keeps his *dharma* can overcome a strong man who wanders away from its path !'

The *Taittiriya Upanishad* asks us 'to practice virtue and not swerve from its path'. In the *Chandogya Upanishad*, life is compared to a sacrifice and in it the sacrificer gives five virtues as offering. These are austerity, charity, simplicity, truthfulness, and non-injury. In the *Brihadaranyaka Upanishad* Prajapati imagines the sound of thunder '*da da, da*' as signifying the three virtues-*dama* (self-control), *dana* (charity) and *daya* (mercy).

Though morality is enjoined by the *Upanishads*, it is not considered to be an end in itself. It is only essential for the realization of the highest truth. Once that is realized morality is like a ladder which after climbing is of no use any more. For the illumined man morality ceases to exist. There is difference between morality and spirituality, and the latter is by far Superior. When *Atman* is known oll action is deprived of ethical value.

Union with *Brahman* is the highest good which can come to man, and it is the aim of all life. The *Brihadaranyaka Upanishad* says : 'When there is duality one can see the other, hear the other, smell the other, touch the other, know the other, speak to the other, but when there is only one without the second this is union with *Brahman*, this is the highest goal, the highest achievement, the highest ideal, and the highest bliss.' The *Katha Upanishad* similarly says : 'When all ties are severed immortality is achieved here on earth and oneness with *Brahman* is reached. This is the highest and the supreme goal (*sa kashtha sa para gati*) The sage who achieves this stage dwells eternally in *Brahman*. The *Mundaka Upanishad* describes it thus. 'He sees the immortal *Brahman* in front, behind, to the right, to the let, above and below.' The *Eesha Upanishad* says of such

a man, 'He sees all things in *Brahman* and *Brahman* in all things.' Such a man also becomes free from all bondage. Hunger and thirst affect him not, disease and death are no misery to him. Pain, sorrow, fear, and doubt, do not touch him. 'He overcomes all sorrows of the mind' says the *Brihadaranyaka Upanishad*, and the *Mundaka Upanishad* says 'all ties for him are broken, and all doubts removed.' Such a illumined sage attains immortality and enjoys unsurpassed bliss.

For accomplishing this end the *Upanishads* ask us to undergo a strict discipline of cleanliness, fasting, continence, and solitude. The *Taittiriya Upanishad* has the prayer : 'May my body become fit ! May I become sweet-tongued ! May my ears be greatly good of hearing !' A healthy mind in a healthy body seems to be a truth acknowledged by the *Upanishads*. Passion is to be controlled, and there should be kindness and compassion, and a love for living creatures. Meditation and concentration, should be practised, as the *Shvetaashvatara Upanishad* says of the aspirant :-

> 'Head, chest and throat unbending, and body straight and firm,
> The knower sits in silence, to contemplation tied ;
> His wandering mind and senses within the heart sojourn,
> And on life's fearful ocean on *Brahman's* raft he flies.'

The *Upanishads* divide life into four stages or *ashramas*, (meaning a place of discipline ; *shrama*-labour) These stages are *brahmacharya* (student life),

grihastha the life of a house-holder), *vanaprastha* (the retired life) and *sannyasi* (the wandering mendicant)

Appropriate codes of duties are prescribed for the first three stages, while the final stage of the *sannyasi* is absolved of all duties. In the *brahmacharya* stage the pupil has to leave his home and live at the house of a preceptor till his education is complete. He has to serve his teacher with humility and according to his desire. The *Chandogya Upanishad* lays down that the student should live in his preceptor's house and practise self-control. In the *grihastha* stage the student having completed his education prepares for the life of the householder. In this stage his duties are studying, sacrificing, giving charity, establishing a family, and begetting children. The *Chandogya* mentions the chief duties of a householder as austerities (*tapas*), charity (*dana*), non-injury (*ahinsa*), truthfulness (*satyavacan*) and right dealing (*arjavam*). The third stage of *vanaprastha* is one of strict discipline. The *Chandogya Upanishad* mentions *tapas* (penance) as the chief duty in this *ashrama*. The *Mundaka Upanishad* adds faith (*shradha*), dwelling in the forest, tranquillity, living on alms, and freedom from desires. The fourth stage of the mendicant is one of complete realization and fulfilment. The *sannyasi* has no duty, observes no rules, and is subject to no laws. Good and evil work has ceased to exist for him. He is beyond the reach of *karma* and is not contaminated by evil. Such an accomplished sage is beyond good and evil, pain and pleasure, doubts and disappointments. He lives, moves, and has his being, in *Brahman*. Speaking of such *sannyasis* the *Brihada-*

ranyaka Upanishad says : 'Knowing *Brahman* they do not want offspring. What will we do with offspring they say, we who possess this world of *Brahman*, and know this self ? And such as these, having risen above the desire for sons, wealth, and new worlds for living, wander about as ascetics and mendicants.' The division of life into these four *ashramas* is one of the main tenets of Hindu religion and emphasises the importance of spiritualism in existence. The home is a sacred institution according to the *Upanishad* thinkers and the presence of the wife is essential in any religious ceremony. It is only after going through the pleasures of married life that the individual is called upon to gradually wean himself from it and enter the field of renunciation and contemplation. The insistence is on a full life with all its various aspects, rather than on one particular element of it. Caste division is based more on duties and character than on birth. In the *Chandogya Upanishad* the sage Gautama is willing to initiate Satyakama Jabala even though he was the son of a maidservant by illegitimate union. It was not necessary for an aspirant to be a *Brahmin* in order to receive the *Upanishadic* teaching. Other castes too were admitted. Women teachers like Maitreyi and Gargi were not lacking.

Though the *Upanishads* laid much stress on the acquisition of knowledge, this did no mean knowledge in any narrow sense of the term. The *Mundaka Upanishad* says 'The self is not realized through talk or by much knowledge. It is attained only by the man who thirsts for it with his whole heart and soul. To such a

person alone the self reveals its real nature'. Similarly instructing Naciketas, Yama says 'The self is not known by knowledge, nor by the mind, nor by hearing discourses. It reveals itself to the one whom it chooses as his own.' Not only must an aspirant pursue learning, he should also at the same time lead a virtuous life. We find various occasions in the *Upanishads* on which the pupil is told to wait or carry out some specific duty before he can receive his initiation. This is to ensure that the mind of the disciple is fully attuned to receive such instruction. In the *Prashna Upanishad* when six would-be disciples approached the sage Pippalada to be instructed about Brahman he said to them : 'Live again for a year more, passing your days in penance, abstinence and faith, then you may question me as you desire.' So also in the *Chandogya Upanishad* Satyakama Jabala is asked to look after the cattle belonging to the preceptor for sometime so that he may be able to meditate in solitude before being taught. Three steps in the religious life are prescribed by the *Upanishads*-*sravana* (the hearing of religious discourses). *manana* (reflecting upon them) and *nididhyasana* meditation and contemplation). Ritual worship, though being placed on a lower footing, is not ruled out, and is a step in the realisation of the higher consciousness. But the *Upanishads* are firm in their belief that the soul and *Brahman* are one. The *Brihadaranyaka Upanishad* says that if a man worships a divinity thinking himself to be different from it he does not know the truth. The Mundaka Upanishad gives the simile of two birds sitting on the same tree—one being the *jiva* (the indivi-

dual soul) and the other *Paramatman* (God). The former owing to its identification with the body and the mind considers itself to be the agent of all work and the enjoyer of the fruit thereof, though really it is not, being pure spirit. This being so it is really like the other bird—the *Paramatman* which is pure consciousness. Both of them are inseparable and therefore in close companionship.

Dva suparna sayuja sakhaya
Samanam vriksam parishasvajate
Tyoranyah pippalam svadvtya
Anashnannyo abhicakashite

(Two birds bound in close friendship to each other are sitting on the self-same tree. One of them tastefully eats the fruits of the tree while the other looks on without eating.)

The *Upanishads* advocate a full life—a life of knowledge, of understanding, of study, and meditation, and at the same time one in which social ties and the family have their due place. After the student has lived in the house of his preceptor and has completed his period of training, he is dismissed with the following injunction which illustrates the completeness of the life advocated by the Upanishads :

'Speak the truth, do your duty, and study the *Vedas*, having given suitable gifts to your preceptor. Take care that the line of your race is not interrupted. At the same time do not neglect health and the acquisition of possession. Honour your father, your mother, your teacher, your guests, and your superiors. Be blame-

less in deeds and in living. Give alms as is prescribed, and whenever you are in doubt let approved authority be your guide.'

9. Bondage and Liberation.

The individual soul is called *jiva* from the root *jiv* meaning 'to live'. In the *Brihadaranyaka Upanishad*, Usasta Cakrayana asks Yajnavalkya 'Which is *Brahman* directly—the inner self of living beings ?' The latter replies 'It is your inner self, your own soul'. We have already seen the analogy given of the two birds sitting on the one tree, one representing the *jiva* which though free appears to be in bondage, and the other the eternally free *Brahman*. The Upanishad goes on to say 'Deluded by the sorrows of the world and sunk in ignorance the one, *jiva*, bound by the body grieves for his impotence, but when he realizes his own self, untramelled by limitation, the lord of all beings, he becomes free from dejection.'

Samane vrikse purusho nimagno
Anishya shocati muhyamanah
Jushtam yada pashyatynyamishamasya
Mahimanamiti vitashokah.

The *Katha Upanishad* compares the supreme self to light, and the individual soul to shade

'Two selves are these who action taste,
And in the inmost heart reside—
Who *Brahman* know, who sacrifice
See them as light and shade'

The *Prashna Upanishad* says 'Of the *Atman* is born

prana, and this soul is connected with *Atman* as the shadow is connected with the person whose shadow it is.'

> **(Atman esha prano jayate. Yathaisho purushe cchayaita simannet datatam manokrite naya tyasim jaccnarire)**

Thus we see that the soul, or jiva, is conditioned by the body in which it is contained, and by the mind, and it is this factor which causes bondage and necessitates liberation. The *Vedanta* of Shankara makes a distinction between the supreme soul (*Paramatman*) and the individual souls (*jiva atmans*). The supreme soul is omniscient, omnipotent, and omnipresent. It is neither active nor passive, and is unbound right from the beginning. The individual souls on the other hand, are limited in wisdom, power, and movement. They are active and entangled in the rounds of birth and death, which is called *Sansara*, and therefore are to be delivered from this round in order to find rest and peace. It is only because the soul identifies itself with the pleasures and pains of the body that it remains conditioned, but really it is of the same nature as the *Atman*. The true nature of the soul is concealed by *Upadhis* or limiting factors—which are the *manas*, *indriyas* etc. (the organs of relation). Shankaracharaya, explaining this, says, 'As the space within a jug is in reality nothing but[cosmic space, so also the soul of the *jiva* is no other than *Brahman's* cosmic soul. The *upadhis* of the *jiva*, as also the physical determinations of the jug, are merely temporary barriers. So long as

they exist they make the *jiva* (soul) and the jug-space seem different from their real source, but the can neither create a real division in, nor alter the fundamental nature of the true source.' The *Katha Upanishad* brings out clearly this dual aspect of the *jiva* : 'As the one fire assumes different forms according to the nature of the fuel burns, so does the self assume different forms as the objects it inhabits, but remains unaffected by these forms. As the one air entering into various objects assumes the forms of such objects so does the self assume the form of the objects it enters into, but remains unaffected thereby.'

The organs of the soul are firstly, the *manas* and *indriyas*. The *jnana indriyas* are the five elements of hearing, touch, sight, taste, and smell. They carry impressions of the senses to the mind (*manas*) which resolves them into ideas (*samkalpa*). The mind turns these ideas into resolves and they are then executed by the five *kama indriyas*—the organs of action, speech, hands, feet, and the organs of generation and secretion. The second constituent of the soul is the five *pranas*. Breathing, blood circulation, nourishment, and growth, are the functions of *prana* which pervades the entire body in its several varieties, *prana*, *apana*, *vyana*, *udana*, and *samana*. *Prana* causes expiration (*ucchavasa*), the *apana* inspiration (*nishvasa*), *vyana* keeps life going when the breath is arrested, *samana* relates to digestion, and *udana* affects the soul's departure at death. The third constituent of the soul is its companion in its wanderings from one body to another and is called the subtle body or *Sukshama Sharira*. While the gross body is

left behind at death, the subtle body accompanies the soul. The fourth element concerning the soul is its *karma* or acts in each birth-which are different for each soul.

The *Taittiriya Upanishad* enunciates the doctrine of the five *Koshas* or coverings of the soul, ranging from the greatly gross to the infinitely subtle. The outermost is the *annarasamaya*, made of food, i. e. the physical body, then the *pranamaya*—the sheath of vital airs, *manomaya* the mind sheath, *Vijnanamaya* that of the intellect, and *anandamaya*, the sheath of bliss.

The main functions of the mind are enumerated by the *Brihadaranyaka Upanishad* to be resolve, desire, doubt, faith, faithlessness, steadfastness, vacillation, shame, fear, and the working of the intellect through the mind. The body (*annamaya*) and breath (*pranamaya*) are the realms of the lower activity of the soul. The *vijnanamaya* and *ananadamaya* viz. intellect and bliss, are its higher activities. Describing the *vijnanamaya* the the *Taittiriya Upanishad* says 'Shraddha is in truth his head ; righteousness is his right wing ; truth is his left wing ; *yoga* is his trunk ; might is his foundation.' The state of bliss (*ananda*) is the highest experience of a soul while it remains in the body, for in this state it enjoys the highest peace and happiness, if only for a brief while.

The experience of the soul's bliss in the *anandamaya* state, which we have been considering, is different from the condition of *moksha*. We have seen how the soul being conditioned and restricted by the body

which it exhibits is in bondage, though this bondage is only apparent, till it does not realize its true nature and its oneness with Brahman. *Moksha* is the release of the soul from such bondage, and it is the goal of every man. When the soul attains *moksha* it is absolved from being born again in a different body. There are two views in the *Upanishads* about the method and time of the soul's attaining *moksha.* One is that it can be obtained after the soul leaves the body at the moment of death, and the other that it can be achieved here and now. According to the former view, which has its roots in the *Brahmanas*, the soul which attains to *Brahman* goes by the path of the *pitryana*—the path of the fathers—through smoke and the night, the dark fortnight of the moon, the half year during which the sun goes southwards then to the world of the fathers and the space, thereafter to the moon, and then back to the earth. The other path taken by some souls is the path of the gods (*devayana*). This is also called the path of gradual release (*krama-mukti*). In this the soul goes through light, then the day, traversing the bright fortnight and the half year during which the sun moves north, thence through the year, the sun, and finally to the moon. On the moon it meets a superhuman being (*a-manava-purusha*) who ultimately leads it to *Brahman.*

This is the view according to which the soul attains to *Brahman* after death. There is another view, however, according to which the soul realise its oneness with *Brahman* the moment its ignorance is dispelled, and this can happen at any moment in life itself. The *Kena Upanishad* says 'For one who has

realised *Brahman* here in this very world true life exists. (*iha cedavedi dath saytam asti*). The *Brihadaranyaka* says that the *pranas* of such a man depart not, and being of *Brahman* he attains to *Brahman*. The *Katha Upanishads* says that he who knows *Brahman* even before the soul departs from the body is freed of all sorrows. The sage who attains to *Brahman* even in this life is called a *jivan-mukta*, while he who goes to *Brahman* after death is a *videha-mukta* : The former may, if he likes, retain a physical body and continue doing good to mankind, or he may choose to be united with *Brahman* and lose all connection with the world. So is the case with the *videha-mukta*, except that this union with *Brahman* is more complete, and even when he lives in the world and works for the betterment of his fellow beings he is closer to God. Except for the time that an enlightened sage may like to spend in the world for doing public good, he remains blissfully aware of *Brahman* in his subtle body. At the time of the *Pralaya*, or the reabsorbing of the world in its source, the subtle body of the sage too, dissolves, and he becomes part of *Brahman* completely.

The *Upanishads* teach that the self is eternal and unbound but man forgets this and so finds himself in bondage. The soul identifies itself with all sorts of things which it is not—with the body, with the mind, with the I-sense, or the ego. When after undergoing a strict path of discipline and understanding, it again realizes its true nature, it is liberated. But this process cannot come about by mere study or academic knowledge. Liberation can only be attained by living

a good life, and as the *Brihadarayanka Upanishad* says, by a study of the *Upanishadic* truths, by reflection, and contemplation (*shravana, manana, nididhyasana*). Then, as the *Upanishads* say, the sole aim of all study and of striving is achieved—illumination is attained, and with illumination immortality :

> **Vedanta vignanasu nishcitarthah**
> **Sannyasa yogada yatayah shudha sattvah**
> **te Brahmalokeshu puranta kale**
> **paramrtah parimucyanti sarve.**

(Those aspirants who have purified their nature by a life full of endeavours and renunciation, and who have found their firm refuge in the self, which is the sole object of the study of all *Vedanta*—they, at the moment of illumination, attein *Brahman*, having shed their bonds, and for them no more is rebirth.)

10. *Karma* and Rebirth.

According to the *Upanishads* all action, whether good or bad, has its result either in this world itself or hereafter. The law of *karma* is inexorable, and none can escape it, except the sage who has achieved illumination by becoming one with *Brahman*. The doctrine of *karma* is developed from the old *Vedic* concept of *rita* which signified law and order in nature. Gradually, as we have seen, this word came to mean not only order in nature but in the moral world as well, and this idea was further developed in the *Upanishads* as the doctrine of *krama*. The word is derived from the root

kri (to do), and so *karma* means act or work, and it is used often in the *Upanishads* in this sense also. The word, however, connotes something more than mere action. It stands for the resultant produced by all the acts done by a person which moulds his character and destiny. The *karma* theory is an important contribution of Indian philosophy and religion, and it has been accepted by almost all schools.

Apart from implying moral justice the doctrine of *karma* also works on the principle of conservation of energy. Just as on the physical plane, matter cannot be destroyed but only changes its form, so on the moral plane too, the consequences of an action can never be dissipated but will lead to some result or the other. The *Karma* theory is therefore based on a firm scientific truth, and this makes it all the more convincing. In the *Brihadaranyaka* we are told 'as you do and conduct yourself so you become', and the *Chandogya Upanishad* says 'as one saws, so shall he reap', which recalls the saying in the Bible 'whatsoever a man soweth, that shall he also reap'. In the *Brihadaranyaka Upanishad* we read,'by good work a man becomes good, but he becomes bad by evil work ! The Prasna Upanishad says :

> **Athaik yodharva udanah punyen punyam lokan nayati. Papen papmubha bhyamev manushya lokam.**

(And then though the *susumna nadi* the *udana* carries the soul of the virtuous through the godly heavens, and that of the sinful men to the nether worlds, and the souls of those in whom virtue and

sin is balanced to the world of men.)

In like manner the *Shvetaashvatra Upanishad* says:
'Bound by its action doth the soul
Upon its journey onward go.'

As the *Brihadaranyaka Upanishad* says, every action has four stages :-

(i) Desire. (*kama*)

(ii) Volition created in the mind by such desire (*kratu*)

(iii) The action or the deed done as a result of such volition (*karya*).

(iv) The impression created on the agent (*karma*)

The most important of these stages is the first, i.e. the stage of desire. Without desiring to do a certain act, the act cannot at all be done. Volition and action are the inevitable consequences of such desire. When such desire to act comes, it creates disturbances not only in the physical body, but also in the subtle body, the *sukshma sharira*, and in the causal body or *karana-sharira*. These disturbances cause tendencies in all the three – the gross body, the subtle body, and the causal body, and it is they which are the seeds of *karma*. The coarse body is destroyed at death, but the other two accompany the soul on its journey after death. According to the tendencies treasured in the subtle and causal bodies the soul is reborn in another world. After it has lived there, the tendencies of this other worldly life are added on. Then while departing from the other world to take rebirth in this one, the subtle body too is destroyed leaving the causal body with its accummu-

lated tendencies, gathered during its existence both in its previous life on earth as well as its subsequent life in the other world. Thus rebirth is the result of accumulated tendencies in the causal body when it comes back to earth, and is consequently dependent on acts committed both in this world, as well as the other.

While acts performed with desire generate *karma*, with the consequent need for expiation, the *Upanishads* believe that its fetters can be broken with the performance of desireless action. When the agent performing the action ceases to identify himself with his body and rises above selfish desire, when he is guided by understanding and not by passion, when he looks not towards the world and its cravings, but inward towards his own soul– then the fetters of action are destroyed. If an action is performed with desire it will have results even if it is good, but when all desire is removed, and this can be done only when the soul has realised *Brahman*, then *karma* is annihilated. The *Chandogya Upanishad* says: 'When one realises the all pervading *Brahman* the evils of his *karma* are burnt away as quickly as the tender *ishika* reed when thrown into the burning flames'; and elsewhere, 'action does not cling to the knower of *Brahman* even as water does not stay on the lotus leaf.' In the *Brihadaranyaka Upanishad*, too, we find the same thought: 'Neither good nor evil works attend him who has attained to *Brahman*. He is beyond all suffering.' And again: 'Neither good nor evil acts cling to the knower of *Brahman*. He verily overcometh both the good and the evil and is affected neither by acts done nor undone.' The *Kena Upanishad* says: 'When all

desires are abandoned, immortality is obtained, and such a man attains Brahman even in this very life ! The *Mundaka Upanishad* also speaks in the same strain.

> **Bhiddyate hrdaye granithah, chiddyante sarva sanshayah.**
>
> **Ksiyante casya karmani, tasmin drishte paravare.**
>
> (When a person has realized *Brahman* in both the high and the low the knots of ignorances in his heart are loosened, his doubt is removed, and his *karma* is exhausted).

Karma is said to be of three kinds. (1) *prarabdha*-the effect of actions performed in previous lives which have already begun to bear fruit, (ii) *sancita—karma* which is the result of action which is to bear fruit in the next life and (iii) *agamin*—that action the results of which will show themselves in future lives after the next one. It should be made clear that attaining *Brahman* destroys future *karma* only, i. e. the *sancita* and the *agamin* ones. Actions already done in past lives have to exhuast themselves before the soul finds release. So the body of such an enlightened a sage keeps on experiencing the pleasure and pain consequent to his *prarabdha karma* and is destroyed only when such *karma* is exhausted. It is like a wheel which continues to rotate for sometime are it comes to a stop, after the motive power which moved it is withdrawn. But such suffering effects not the tranquillity of the sage, and he goes on living mechanically merely to exhaust the results of actions already performed by him. In the *Brahma Sutras* we are told that knowledge of *Brahman* frees one from the

effects of evil deeds and good deeds both.

Tad-adhigame uttarpurva ghyo raschate shavinashau tadvyadeshat.

Itrasyapyevam sanshleshah, pate tu.

(When *Brahman* is realized all evil *karma*, whether past or future clings not and is destroyed—so do the scriptures declare. Also good deeds likewise cling not, and at death liberation is certain)

Though there is difference between the Buddhist conception of *nirvana* and the realization of *Brahman*, the words spoken by Gautama Buddha at the moment of his enlightenment express faultlessly this noble state of extinction of desires :

anekajatisamsarin sandhavissam anibbhisam
gahakarakam gavesanto dukka jati punappunam
gahakaraka ! dittho'si, puna geham na kahasi
sabha te phasuka bhagga, gahakutam visan khitam
visankharagatam cittam tanhanam khayam ajjhaga

(*Dhammapada*, Dr. S. Radhakrishnan-Verses 153-54)

('I have run through a course of many births looking for the maker of this dwelling and finding him not ; painful is birth again and again.

'Now are you seen, O ! builder of the house, you will not build the house again. All your rafters are broken, your ridgepole is destroyed, your mind, set on the attainment of *nirvana*, has attained the extinction of desire.')

We have seen that the *Upanishads* believe that all

action, whether good or bad, bears fruit in *samsara*, and only he remains unbound by the fetter of *karma* who has, either in departing or yet in this world, attained to *Brahman*. The natural consequence of this doctrine is the further belief in rebirth for the soul that has yet to attain *Brahman*. We have seen that the *Upanishads* believe that on being separated from the body the soul takes either of two paths according to its deeds—the *devayana*, or the path of the gods from which there is no return and the *pitryana*, or the path of the fathers which leads the soul through the moon, smoke, night, and so on, and finally back to the world. In the *Brahmanas* we come across the conception of the soul's being reborn in the next world. The *Upanishads* developed this doctrine and converted it into that of rebirth in this world itself. As we have seen the Upanishads considered the soul, or *Atman* as immortal. The *Kena Upanishad* says : 'The soul is neither born, nor does it die. From nowhere does it come and it does not become anyone. It is unborn, constant, eternal, and primeval, and is not slain when the dody dies. The same idea was taken up in the *Bhagawad Gita*.

na jayate mryate va kadacin
nyayan bhutva bhavita va na bhuyah
ajo nityah shashvatoyan purano
na hanyate hanyamane sharire

(The soul is never born, nor does it ever die ; nor comes it into existence on becoming. It is unborn, everlasting, eternal, and primeval, and is slain not when the body is slain).

At death only the physical body dies, and not the soul. The soul thereafter migrates into another body after going through various conditions and worlds. Yajnavalkya has described the passing of the soul thus : 'At the moment of death the *jiva* is cast into a stupor. He gathers round him the inner senses and the *tanmatras* and reaches into the heart. When this happens the outer physical organs as the eye and the ear cease to perform their function. Thereafter the apex of the heart is lighted and with the help of that light the soul departs through some opening of the body, or through the eye, or through the aperture of the skull. The soul carries away with it the *prana* and the inner senses. The *jiva* then attains consciousness and goes to inhabit its new body, as destined according to its knowledge, works, and past memories.' In like manner Indra describes the moment of death in the *Kausitaki Upanishad* : 'When a man is about to die he becomes weakened and falls into a stupor, and becomes united with *prana* To him then come speech with all nomenclature, eyes with the shape of all that can be seen, ear with all sounds, and mind with all that is thought thereby. Then along with these inner senses, *prana* and *prajna*, the soul departs.' Describing death, the *Chandogya Upanishad* says : 'When the man departs his speech along with other senses enters into *prana*, which in turn enters into the *tanmatras*, and this enters into the self. Then the soul departing from the heart goes to the sun in the case of the man of wisdom, and elsewhere in the case of others.'

Thus death, according to the *Upanishadic* view, is

the destruction of the physical body being deprived of the soul and intelligence. It is the result of cleavage from it of the causal body. Death is not an abrupt break in the soul's journey, but only like a change of trains at some intermediate station. As the *Gita* says :

Vasansi jirnani yatha vihaya
navani grahnati naro parani
Tatha sharirani vihaya jirnani
nanyani sanyati navani dehi

(As a man throwing off worn out clothes takes for himself new ones, so casting off worn out bodies, the disembodied soul takes abode in bodies which are new.)

The *Brihadaranyaka Upanishad* describing this process of the soul's taking a new abode says :

'As a catterpillar having crawled to the end of one blade of grass takes hold of a new blade, wholly relinquishing the previous one, so does the soul leaving the old body take abode in a new one completely withdrawing itself from the former.'

'Just as a goldsmith taking a piece of a gold gives it a new and beautiful shape, so the self having thrown off the decrepit body and dispelling its ignorance, gives itself a new and fair form like unto a god, *gandharva*, *deva*, *Prajapati*, or like *Brahman* and the like.'

After the soul leaves the dying body its oestiny is different according to whether it has lived an existence of desire or of desirelessness. Yajnavalka brings out this difference clearly in the *Brihadaranyaka Upanishad*. He says : 'Man is said to be full of desires. As he desires

so he wills, as he wills so he acts, as are his acts so the fruits he reaps after death. He goes to a place to which he is suited according to the nature of his subtle body, and having obtained retribution of his acts he comes back to the world. But the man who is free from desires goes to *Brahman*. When desires are subdued the mortal man gains immortality even here below.'

The objects of the world are neitner final nor Permanent. The world is an ever changing flux and nothing remains here for long. As the *katha Upanishad* says : 'Like corn the mortal dies and like corn again he takes birth.' But the laws las governing the change are not blind or capricious. 'To each according to his deserts' is this law. Goodness is rewarded by good, and evil by evil. As the *Chandogya Upanishad* says : 'Men who have been of good conduct will obtain a good birth, as of a *Brahmana*, *kshatriya*, or *Vaish*, while the man of evil conduct will get an evil birth as of a pig, dog, or *candala*' Whatever we acieve it is by our own deeds, and so the responsibility is ours in any case—Whether it be good which comes to us, or evil. The doctrine of rebirth, therefore, is a rational and satisfying theory and gives an incentive to good action and the building of character, apart from ensuring inexorable justice and a rational moral system. It explains many things like progidies and genius, which are otherwise inexplicable. It creates solace for men who have in any case to suffer by rationalising such suffering, and it brings hope and strength to those who live a good life unrewarded by material benefits. It provides a path for the immortal soul to be one with its creator. As the *Mundaka* Upanishad says : 'know this

to be the truth, as myriad sparks issue from a blazing fire, so my young friend, many are the beings which are produced from the imperishable and go back to it again.'

11. Conclusion.

The *Upanishads* bring into full bloom the noble ideas which had already budded forth in the ancient *Vedas*. They believe in the one Absolute which they call *Brahman* and hold that the nature of the soul, or *Atman*, is in essence the same as that. They believe action is a double edged weapon enslaving in its fetters those who perform it with desire in their minds, but liberating those who do it without desire or expectation of any gain ; that death being mere destruction of the body is as much the end of one life as the beginning of another ; and that we have not to blame either God or our neighbour for what comes to us but only ourselves. The *Upanishads* also recognize the need, or at least the claim, of family life in the social order, and show how one can achieve the goal of existence even while being a member of such a family life. In brief the aim of the *Upanishads* is to make the evil man good, the good better, to ennoble, lift, and elevate, to bring peace and understanding, and a thirst for the quest of immortality.

'Asatoma sadgamaya ; tamasoma jyotir gamaya ; mrtorma amrtamgamaya.'

(From the unreal lead me to the real ; from darkness to light ; from death to immortality.)

—: o :—

Introduction to the Eesha Upanishad

The Eesha Upanishad gets its name frome the opening words of the first mantra—'Eeshaavasyam' i.e. 'enveloped in the Lord'. It is a short Upanishad containing only eighteen vereses, but it is of ancient origin, and combines admirably the two Vedic concepts of salvation through work and through Knowledge of Brahman. In the very opening verse it strikes a note of renunciation. The world is an illusion, it says, and whatever is permanet in it is the one Lord. 'Let renunciation be your support, and do not covet what belongs to another.' But for those who are nor yet ripe for this sublime state is prescribed the course of righteous action ; and in the second verse we are told that those who perform such action can live a long and happy life. The rest of the book is an expansion of these two central ideas. The nature of Brahman is described as being all-pervading, radiant, bodiless, transcendent, and uncreated.

Apart from describing the two stages of knowledge—the lower, in which the aspirant does good actions, rituals, and the like ; and the higher, in which he perceives his inner Self—the Upanished also vividly depicts the fate of those who have neither the one nor the other, but sink in demoniac worlds covered by eternal darkness. Then also there are those who through conceit relinquish work though they have not yet reached the higher state of self-knowledge. They do not follow the path of religion, but indulge in all sorts of occult practices. Such men too, the Upanishad condemns. The best course, however, is to combine knowledge of the

unmani fested and the worship of the manifested, and a man who does this attains immortality.

In conclusion the Upanishad gives a beautiful prayer of the aspirant before death. He prays to the sun to conceal its light so that the greater light of Truth may shine out. As the end draws near he thinks of all the goods deeds he has done, and he prays to Fire—which will soon consume his body—to purify his thoughts, destroy his conceit, and lead his soul to the abodet of the gods.

—: o :—

पूर्णमदः पूर्णमिद पूर्णात् पूर्णमुदच्यते ।
पूर्णसय पूर्णमादाय पूर्णमेवावशिष्यते ॥

Invocation

poornamadah poornamidam poornaat poornam udacyate

poornasya poornam aadaaya poornam evaavashishyate.

* * * * *

From forth the fullness take the full,
And yet the full is left behind ;
For this is full, and that is full,
And in the full we fullness find.

—: o :—

ईशा वास्यमिदँ सवं यत्किञ्च जगत्यॉ जगत् ।
तेन त्यन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ।।

1. ishaavaasyam idam sarvam yat kimca jagatyaam jagat
tena tyaktena bhunjithaa maa gradhah kasyasvid dhanam

* * * * *

1. Whatever lives in this vast world
Of changing forms and varying shapes,
Wrapped in the mantle of the Lord,
Through starlit nights and sunlit days
For ever dwells : nor is there aught
This lives removed from He who made
These winding planets—therefore thou
Shouldst in renunciation seek
The joy eternal ; covet not
What is not meant for thee to keep.

—: o :—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँ समाः ।
एवं त्वयि नान्यथतोऽस्ति नकर्म लिप्यते नरे ।।

2. kurvann eveha karmaani jijeevishet shatam samaah
evam tvayi naayatheto' sti na karma lipyate nare.

* * * * *

2. Through moon kissed nights and sun swept days,
Through bitter grief and fragrant joys,
The sands of time do ever run
From birth to death, from youth to age—

And what is man if taking not
The plough he doth not sow the field,
And smiling on his hundred years
Of life, find what he long hath sought !

When acting yet doth action's curse
Cling not ; as in the muddy lake
The lotus bears her lovely head
Though in its waters foul immersed.

—: o :—

असुर्या नाम ते लोका अन्धेन तमसावृता ।:
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।।

3. asuryaa naama te lokaa andhena tamasaa vrtaah taams te pretyabhigacchanti ye ke caatmahano janaah

* * * * *

3. And they who on the battered ship
Of passion do their journey make,
With evil as their broken oars
And pleasures as their baneful trail :

Are in these worlds for ever lost,
Where darkness reigns—these souls that slay
The self within—for ever cast
Within the gloom that saw not day ;

When from the fortress of the flesh
These grievous souls do onward fly,
And in the dark and bitter worlds
For ever in damnation dwell !

—: o :—

अनेजदेकं मनसो जवीयो
नैनद् देवा आप्नुवन् पूर्वमर्षत् ।
तद् धावतोऽन्यानत्येति तिष्ठत्
तस्मिन्नपो मातरिश्वा दधाति ॥

4. anejadekam manaso javeeyo nainad devaa aapnu-van poorva-marshat
ted dhaavato nyaan-atyeti tishthat tasminn apo maatarishvaa dadhaati.

* * * * *

4. Amid the shadows that do fly,
Within the worlds that pass and change,
The one eternal truth abides,
The one effulgent light remains.

Though motionless from it doth rise
The waving wheat, the ripening corn,
The silvery gleams of starry nights,
The golden hues of summer dawns.

And faster than a thought did course,
And far beyound the sense's reach
It dwells the one unmoving force,
The life of souls, the sap of leaves.

—:0:—

तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तद् उ सर्वस्यास्य वाह्यतः ।।

5. tad ejati tan naijati tad doore tad vad antike
tad antarasya sarvasya tad u sarvasyaasya
baahyatah.

* * * * *

5. As landscape seen through watery eyes
Concealed is It from blinded souls
Yet in the inner heart doth lie
Of him, who is with wisdom whole ;

And moving yet is ever still
As are the planets in their course,
A stream that ever flows, yet will
Remain one stream from sea to source.

Within the world and yet removed
As doth remain the silent seer,
So is It here, and yet not here,
The spirit that all thought eludes.

—: o :—

यस्तु सर्वाणिभूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

6. yas tu sarvaani bhootaani aatmany evaanupashyati
sarvabhooteshu caatmaanam tato na vijugupsate.

*   *   *   *   *

6. From the one source doth all proceed
And in all is the one contained-
Thd trees and flowers, and bird and beast,
And clouds and planets, wind, and rain.

From Him do flow all beings that live,
And unto Him doth all return,
And life and lifeless, all are His—
The moon that shines, the sun that burns.

And he who sees all things in self
And self in all, he doth not shrink ;
But from the stream of peace he drinks,
And in the land of plenty dwells.

—: o :—

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।।

7. yasmin sarvaani bhootaany aatmaivaabhood vijaanatah
tatra ko mohah kah shokah ekatvam anupashyatah.

* * * * *

7. Beyond the myriad he who spies
The one in which doth all sojourn,
As rivers from the mountain rise
And flowiug to the sea return.

Who sees within the hearts that beat
The one light shining in them all
And thus seeing all doth himself see.
What sorrow can on him befall ?

For him the veil is rent, and past
The darkness that did wisdom hide ;
And in him hath delusion died
And Truth hath found her glorious mark.

—: o :—

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरं शुद्धमपापविद्धम् ।
कवि्र मनीषी परिभूः स्वयम्भूर
याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

8. sa paryagaac chukram, akaayam, avranam,
asnaaviram, shuddham, apaapaviddham
kavir maneeshee, paribhooh, svayambhooh,
yaathaatathyato, rthaan vyadadhaac
chaashvateebhyas samaabhyah.

* * * * *

8. Throughout the space He doth reside
The shining lamp from evil free,
Invincible, and pure, and bright,
And boundless as the boundless sea.

And brooding through the winding years
He hath to each the task ordained,
To some His yoke and labours dear,
To others distant pleasures vain—

And through the endless time that flies
The summit and the source decreed
According as is cast the seed—
From which did good and evil rise.

—: o :—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्ययाँ रताः ॥

9. andham tamah pravishanti yo'vidyaam upaasate
tato bhooya iva te tamo ya u vidyaayaam rataah.

* * * * *

9. They who in ignorance do bow
For this to seize for that to gain,
Not understanding why and how
These things did rise and those things came—

Do in the blinding darkness fall
Where wisdom's light doth never shine,
And evil's ever gathering pall
Doth round their failing senses twine :

But into deeper darkness they
who in dry reason refuge seek,
Who in the night of wisdom sleep,
Nor with the spirit keep awake.

—: o :—

अन्यदेवाहु्रं विद्यया अन्यादहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥

10. anyad evaahur vidyayaa anyad aahur avidyayaa
iti shushruma dheeraanaam ye nas tad vicacakshire.

* * * * *

10. From ignorance doth one proceed,
Another is from wisdom born,
As on one side the waving wheat,
And on the other lies the corn.

Though diverse is the fruit they bring
Yet from the one doth all arise,
As through the beads doth pass one string
And in one knot the many ties.

Thus have we heard the sages say—
Upon the pattern of this life
One thread is dark and one is bright ;
And one the goal, but many ways.

—: o :—

विद्यां चाविद्यां च यस्तद् वेदोभयँ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ।।

11. vidyaam caavidyaam ca yas tad vedobhayam saha avidyayaa mrtyum teertvaa vidyayaamrtam ashnute.

* * * * *

11. And step by step he climbeth on
The ladder that leads unto light,
When ignorance's night is gone
And shines the sun of knowledge bright—

So doth he cross the sea of death
The distant shore of truth to gain,
And by the Self he slays the self
No more in bondage to remain.

More blest is he the fruit who tastes
Than he who seeks its growth to learn
For when the flame of spirit burns,
In knowledge, vain, the mind to waste.

—: o :—

अन्धंतमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याँ रताः ॥

12. andham tamah pravishanti ye' sambhootim upaasate
tato bhooya iva te tamo ya u sambhootyaam rataah.

* * * * *

12. This world of waking and of sleep
In one brief thought to catch were vain,
As if the ocean vast and deep
Within a thimble to contain.

And blind is he who sees the hand
Of chance in all the things that be,
Who sees but cannot understand,
And understanding—cannot see.

With greater darkness is he fraught
Who woes with vain and empty speech ;
For form and formless both is He
And knowing yet we know Him not.

—: o :—

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥

13. anyad evahooh sambhavaad anyad aahur asambhavaat
iti shushruma dheeraanaam ye nas tad vicacakshire.

* * * * *

13. Who pure of heart doth offering make
Unto the Lord, with light and flower,
And incense sweet, and sandal paste,
And ancient hymn of holy power :

He doth to yogic strength attain
Thrice blest ; but blessed more is he
Who seeks the formless Lord to gain,
And dive in the Brahmanic sea.

For diverse is the fruit they glean
The form and formless—thus the seers
Have said ; to nature is one near,
The other is with power supreme.

—: o :—

सम्भूतिं च विनाशं च यस्तद् वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥

14. sambhootim ca vinaasham ca yas tad vedobhayam saha
vinaashena mrtyum teertvaa sambhootyaa amrtam ashnute.

*   *   *   *   *

14. The one is dead and soon forgot,
The ash of fire, the dust of age,
The other shines and passes not,
The breath of life, the light of days :

And on the bark of action flies
Across the stormy seas of death,
And in eternal truth abides,
Bound in the land of Brahman blest.

Oh ! in this world to act and live,
Yet with the spirit ever tied,
As turtle in the river lies
While in her young her mind is fixed*

(* The tortoise lays her eggs some distance from the bed of the river, but she is constantly thinking about them, and it is the motive power of her thought that in some measure helps them to hatch.)

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।।

15. hiranmayena paatrena satyasyaapihitam mukham
tat tvam pooshan apaavrnu satyadharmaaya
drshtaye.

* * * * *

15. O ! golden orbed, of shining face,
O ! glorious one, remove the veil,
For fain would I the truth discern
That shines within thy glittering urn.

Beyond the fleeting things that fade,
Bayond the darkness and the shade,
Reveal that light which ever shines,
O ! Lord of truth, O ! Lord divine.

—: o :—

पूषन्नेकर्म यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह ।
तेजो यत् ते रूपं कल्याणतमं
तत् ते पश्यामि यो सावसौ पुरुषः सो हमस्मि ।।

16. pooshann ekarshe yama soorya praajaapatya
vyooha rashmeen samooha tejah.
yat te roopam kalyaanataman tat te pashyaami yo
saavasau purushah, So'ham asmi.

* * * * *

16. O ! lonely Lord of light
From whom all life doth spring,
In whose immortal eye
Resides each living thing.

Disperse thy silver beams
Beyond the sea-blue sky,
That I may see what gleams
Behind thy curtain bright,

For in Thee doth reside
That which in sooth I am ;
And Thou the ocean art,
And I a grain of sand.

—: o :—

वायुरनिलममृतमथेदं भस्मान्त शरीरम् ।
ओम क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ।।

17. vaayur anilam amrtam athedam bhasmaantam shareeram
aum krato smara krtam smara krato smara krtam smara.

*   *   *   *   *

17. When the light is fading
Form these mortal eyes,
And the darkness gathers,
And the senses fly ;

When these myriad fancies
Do dissolving roam,
And the soul is parting
From its ancient home—

When the breath doth mingle
With the formless one,
May I then remember
All that I have done :

In the glass of ages
I may yet discern,
The good path and the noble—
The path of no return.

—: o :—

अग्ने नय सुपथा राये अस्मान्
विश्वानि दवे वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ।।

18. agne naya supathaa raaye asmaan vishvaani deva vayunaani vidvaan.
yuyodhyasmaj juharaanam eno bhooyishthaam te nama-uktim vidhema.

* * * * *

18. O ! Lord of visage bright
To Thee we humble pray,
Upon the path of light
Show Thou the soul its way.

O ! Agni lead us on
Beyond the sinful night,
Where lies the land of Brahma
Away from mortal sight ;

For we are old and tired
And on Thy grace do stand
Lead us O ! Lord of fire
Unto the sunlit land.

—: o :—

Introduction to the kena Upanishad

The kena Upanishad, like the Eesha, takes its name from the opening word, 'kena' meaning 'by whon ?' It is also a short Upanishad of four chapters. The first two are in the form of a dialogue between the teacher and the aspirant, in which the nature of Brahman is explained as that which cannot be described, seen, heard, or apprehended by the mind or senses. It is that which illuminates all minds, and by knowing it immortality is attained even in this very life.

The third and fourth chapters tell a beautiful story about Brahman. In a battle between the gods and the demons it was the gods who won. But drunk with vanity they ascribed the glory to themselves. Brahman, who came to know about this, appeared before them in the form of a Spirit to set them right. Intrigued, the gods wanted to know who it was. Agni—the fire god, and Vayu—the god of the wind, approached the Spirit, one after the other, but they had to return baffled, for the placed a blade of grass before them which neither Agni could burn nor Vayu blow away ! Then the gods petitioned Indra, their king, to undertake the mission. At his approach the Spirit disappeared, and in Its place he saw standing before him Uma, the lovely daughter of the Himalayas. Uma told him that the Spirit was Brahman through whose power alone the gods had attained the victory. In the concluding part of the book Uma tells Indra about the nature of the eternal Brahman.

—: o :—

आप्यायन्तु ममाडांनि वाक् प्राणस्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म् निराकुर्या मा मा सर्वाणि । सर्वं ब्रह्मोपनिषदं माह ब्रह्म निराकर्या मा मा ब्रह्म निराकरोद निराकरणमस्त्वनिराकरण मे स्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्त मयि सन्तु ये मयि सन्तु ओम, शांतिः, शांतिः शांतिः ।।

Invocation

aapyaayantu mamaangaani vaak praanash cakshuh shrotram atho balam indriyaani ca sarvaani.
sarvam brahmopanishadam maa'ham brahma niraakuryaam
maa maa brahma niraakarot aniraakaranam astu aniraakarnam me'stu.
tad aatmani nirate ya upanishatsu dharmaas to mayi santu.
Aum. shaantih, shaantih, shaantih.

* * * * *

Give me, O ! Lord, such might
Of speech, and breath, and sight,
Of sense, and hearing strong,
So I may chant Thy songs.
For all that here doth lie,
Is unto Brahman tied,
May He be ever mine
And I with him entwined.
Within the self in me
Shine wisdom that here be :
Beyond destruction's reach—
Peace ! peace ! eternal peace !

—: o :—

केनेषितं पतति प्रेषितं मनः, केन प्राणः प्रथम ; प्रैति
युक्ता । केनेषितां वाचमियां वदन्ति, चक्षु श्रोत्रं क उ
देवो युनाक्ति ।।

Section I

1. keneshitam patati preshitam manah kena praanah
   prathamah praiti yuktah.
   keneshitaam vaacam imaam vadanti. cakshuh
   shrotram ka u devo yunakti.

* * * * *

1. This mind by whose commandment bound
   Its objects knows ? From whom this life
   Doth issue forth ? From whom do rise
   These worbs ? From whom these sights and
   sounds ?

—: o :—

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ
प्राणस्य प्राणः । चक्षुषद्यक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोका
दभृता भवन्ति ।।

2. shrotrasya shrotram manaso mano yad vaaco ha
   vaacam sa u praanasya praanah
   cakshushash cakshur atimucaya dheeraah, prety
   aasmaal lokaat amrtaa bhavanti.

* * * * *

2. Who knows the light beyond these shades
   The source which hath these senses wrought—
   Sight, hearing, speech, and breath, and thought ;
   He reaches that Immortal Gate.

—: o :—

न तत्र चक्षुर गच्छति नवाग् गच्छति नो मनो
न विद्येद्यन विजानीमो यथेतदनुशिष्यात् ।

3. na tatra cakshur gacchati na vaag gacchati no manah
na vidmo na vijaaneemo yathaitad anushishyaat.

* * * * *

3. Mind reaches not there, nor doth sight,
And speech knows not its silent bliss;
That which beyond all knowing is
What words its glory can describe ?

—: o :—

अन्यदेव तद् विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ।।

4. anyad eva tad viditaad atho aviditaad adhi
iti shushruma poorveshaam ye nas tad vyaacacakshire.

* * * * *

4. Past finite objects of this world,
Beyond the known and the unknown
Is its divine and distant home,
Thus from the sages have we heard.

यद् वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।
यन्मनसा न मनुते येनाहुर मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुासते ।।
यच्चक्षुषा न पश्यति येन चक्षुँाष पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।
यच्छ्रोत्रेण न श्रृणोति येन श्रोत्रमिद श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।
यत् प्राणेन न प्राणिति येन प्राण: प्रणीयते ।
ग्रदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।

5-9. yad vaacaa nabhyuditam yena vaag abhyudyate
tad eva brahma tvam viddhi nedam yad idam upaasate.
yan manasaa na manute yenaahur mano matam
tad eva brahma tvam viddhi nedam yad idam upaasate.
yac cakshushaa na pashyati yena cakshoomshi pashyati
ted eva brahma tvam viddhi nedam yad idam upaasate.
yac cchrotrena na shrunoti yena shrotram idam shrutam
tad eva brahma tvam viddhi nedam yad idam upaasate.
yat praanena praaniti yena praanah praneeyate
ted eva brahma tvam viddhi nedam yad idam upaasate.

* * * * *

5-9. Beyond all speech
Who words did wrought,
By mind not reached

The fount of thought—
By eyes unseen
The seed of sight ;
Unheard, where gleams
All hearing's might ;
That Brahman know
Of breath the life.
Not gods abored
That pass and die.

—: o :—

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं,
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते, मन्ये विदितम् ॥

Section 2

1. yadi manyase suvedeti dabhram evaapi noonam tvam vettha brahmano roopam.
yadasya tvam yadasya deveshu atha nu meemaam-syam eva te, manye viditam.

* * * * *

1. Who Brahman seeks within this home
Of passing fancies—he is blind :
Yet striving hard he soon doth find
And loud exclaims 'Lo ! I have known !'

—: o :—

नाहं मन्येसुवेदेति, नो न वेदेति, वेद च ।
यो नस्तद् वेद तद् वेद नो न वेदेति वेद् च ॥

2. naaham manye suvedeti no na vedeti veda ca
yo nas tad veda tad veda no na vedeti veda ca.

* * * * *

2. One knows Him, yet he knows not Him,
For in these worlds Him none can trace,
He only knows who sees His face
In the Self's glow that shines within.

—: o :—

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

3. yasyaamatam tasya matam matam yasya
na veda sah
avijnaatam vijaanataam vijnaatam avijaanataam.

* * * * *

3. Who knows Him far from wisdom's reach
He knows ; for wisdom knows Him not :
Who sees His light beyond all thought,
He sees ; the other vainly seeks.

—: o :—

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥

4. pratibodha-viditam matam amrtatvam hi vindate
aatmanaa vindate veeryam vidyayaa vindate
amrtam.

* * * * *

4. The lamp of bliss for him doth burn
Who sees the Self in all that is ;
For strength that knows no fear is his,
And his the goal of no return.

—: o :—

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनिष्टिः ।
भूतेषु भूतेष विचित्य धीराः प्रत्यास्माल्लोकादमृता भवन्ति ॥

5. iha ced avedeed atha satyam asti na ced ihaavedin
mahatee vinashtih
bhooteshu bhooteshu vicintya dheeraah pretyaa-
smaal lokaad amrataa bhavanti.

* * * * *

5. Who Him hath known e'en ie this life,
Discerning Him in every soul,
He hath achieved the destined goal—
The other is to suffering tied.

—: o :—

ब्रह्म ह देवेभ्यो विजिग्ये, तस्य ह ब्रह्मणो विजये देवा अमहीयन्त । ते ऐक्षन्तास्माकमेवायं विजयोऽमाकमेवायं महिमेति ।।
तद्धैषां बिजज्ञौ, तेभ्यो ह प्रादुर्बभूव, तन्न व्यजानत किमिदं यक्षमिति ।।
तेऽग्निमब्रुवन्-जातवेद, एतद् विजानहि किमेतद् यक्षमिति, तथेति ।।

Section 3

1-3. brahma ha devebhyo vijigye, tasya ha brahmano vijaye devaa amaheeyanta, ta aikshantaasmaakam evaayam vijago' smaakam evaayam mahimaa iti.
tadd haishaam vijajnau, tebhyo ha praadur babhoova, tan na vyajaanata kim idam yaksham iti.
te'gnim abruvan, jaata-veda etad vijaaneehi kim etad yaksham iti, tatheti.

* * * * *

1-3. Over the demons
Brahman achieved
The gods to please,
A victory.
The gods did deem
The triumph their own,
Which Brahman knowing
To them did flee.
Him they knew not,
The Spirit strange
To them who came,
Whom none did see—
Then did the gods
To Angi say,
'All-knower, pray,
Find who this be !'

—:o:—

तद भयद्रवत्, तमभ्यवदत् कोऽसीति, अग्निर्वा अह-भस्मीत्यब्रवी-
ज्जातवेदा वा अहमस्मीति ।
तस्मैस्त्वयि किं वीर्यमित्यपीदंसर्वं दहेयं यदिदं पृथिव्यामिति ।।
तस्मै तृण निदधावेतद् दहेति, तदुपप्रेयाय
सर्वजवेन, तन्न शशाक दग्धं स तत एव निववृते, नैतदशकं
विज्ञातं यदेतद् यक्षमिति ।।

4-6. tad abhyadravat, tam abhyavadat ko' seeti, agnir vaa aham asmi ity abraveet, jaata-vedaa aham asmi iti.
tasmims tvayi kim veeryam iti, apeedam sarvam daheyam yad idam prthivyaam iti.
tasmai trnam nidadhau etad daha iti, tad upapre-yaaya sarva-javena, tan na shashaaka dagdhum, sa tata eva nivavrte, naitad ashakam vijnaatum yad etad yaksham iti.

* * * * *

4-6 Then Brahman asked—
To whom he hied—
O! Creature wise
What power is thine ?
Lo ! I know all,
And all I burn
That to me turns,
Such strength is mine !'
Then Brahman placed
A blade of grass,
And said, 'Destroy
This-holy sage !

—; o :—

'And Agni rose
And scorched and flamed,
But could not maim
That tiny blade.
And bowed with shame
Did he turn back,
And said, 'Alack !
I found nim not !'

—: o :—

अथ वायुमब्रुबन् वायवेतद् विजानीहि किमेतद्
यक्षमिति, तथेति ॥
तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति, वायुर्वा अहमस्मी
त्वब्रवीन्मातरिवा वा अहमस्मीति ॥
तस्मिस्त्व किं वीर्यमित्यपीदँ सर्वमाददीय यदिदं पृथिव्यामिति ॥
तस्मै तृणं निदधावेतदादत्स्वेति, तदुपप्रयाय
सर्वजवेन, तन्न शशाकादातुं, स तत एव निववृते नैतदशक
विज्ञातुं यदेतद् यक्षमिति ॥

7-10. atha vaayum abruvan, vaayav etad vijaaneehi kim etad yaksham iti, tatheti.
tad abhyadravat, tam abhyavadat ko 'seeti, vaayur vaa aham asmeety abraveen maatarishvaa aham asmeeti.
tasmims tvayi kim veeryam iti apeedam sarvam aadadeeyam yad idam prthivyaam iti.
tasmai trnam nidadhau etad aadatsveti, tad upapreyaaya sarva-javena, tan na shashaakada-atum, sa tata eva nivavrte, naitad ashakam vijnaatum yad etad yaksham iti.

* * * * *

7-10. Unto the Wind
The gods did say,
'Find out, we pray
This Spirit vast.'
Asked Brahman then—
when He him spied—
'What strength resides
In thee O ! Wind ?'
He answer made,
'O ! Spirit know,
My breath can blow
All that here lies.'
Then Brahman placed
Of grass a blade
And said, 'O ! sage
Remove thou this !'
And Vayu blew,
And puffed and strained,
But all in vain,
The blade to shift !
And bowing low
He made reply :
'This Spirit wise
I could not win !'

—: o :—

अथेन्द्रमब्रुवन, मघवन्नेतद् विजानीहि, किमेतद् यक्षमिति,
तथेति, तदभ्यद्रवत्, तस्मात् तिरोदधे ॥
स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां
हैमवतीं, ताँ होवाच, किमेतद् यक्षमिति ॥

11-12. athendram abruvan, maghavan, etad vijaaneeki etad
yaksham iti, tatheti, tad abhyadravat ; tasmaat tirodadhe.
sa tasminn evaakaashe striyam aajagaama bahu-
shobhamaanaam umaam haimavateem taam
hovaaca kim etad yaksham iti.

* * * * *

11-12. Then did the prince
Of gods embark,
Upon that task—
The mighty Indra :
And as he neared,
From forth his view
The Spirit flew
Light as a dove :
And there he saw
Uma-the fair—
Of Himalaya
Daughter beloved.
Unto her then the prince did say
'O ! lady of divine attire
Beyond the reach of wind and fire,
Whose from pray, have we seen this day ?'

—: o :—

सा ब्रह्मेति होवाच, ब्रह्मणो वा एतद् विजये महीयध्वमिति,
ततो हैव विदाञ्चकार ब्रह्मेति ॥

Section 4

1. saa brahmeti hovaaca, brahmano vaa etad vijaye maheeyadhvam iti, tato haiva vidaamcakaara brahma iti.

* * * * *

1. 'Tis Brahman, by whose grace benign
You victory won-of life the glow ;'
Thus Uma spoke ; and Indra did know
'Twas God that he had sought to find.

—: o :—

तस्माद् वा एते देवा अतितरामिवान्यान्, देवान्,
यदग्निर्वायुरिन्द्रस्ते ह्य नन्नेदिषठं पस्पर्शुस्ते ह्येनत्
विदांचकार ब्रह्मति ॥

2. tasmaad vaa ete devaa atitaraamivaanyaan devaan yad agnir vaayur indrah, te hy enan nedishtham pasprshuh, te hy enat prathamo vidaamcakaara brahmeti.

* * * * *

2. So o'er the other gods, the three—
Agni, and Vayu and Indra, reign ;
For nearest to the Spirit they came,
And in Him first did Brahman see.

—: o :—

तस्माद् वा इन्द्रो ऽतितरामिवान्यान् देवान्, स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत् प्रथमो विदाञ्चकार ब्रह्मेति

3. tasmaad vaa indro 'titaraamivaanyaan devaan, sa hy enan nedishtham pasparsha, sa hy enat prathamo vibaamcakaara brahmeti.

* * * * *

3. And mighty Indra yet blessed more,
Who did the spirit soonest meet,
And in Him first did Brahman greet—
The guardian of the distant shore.

—: o :—

तस्यैष आदेशो यदेतद् विद्युतो व्यद्युतदा३ इतीन्न्यमीमिषदा३ इत्यधिदैवतम् ॥

4. tasyaisha aadesho yad etad vidyuto vyadyutadaa iteen nyameemishadaa, ity adhidaivatam.

* * * * *

4. Lo ! now He is, and now is not,
Swift as a shaft of lightning strikes,
Brief as the wink of dreamy eyes,
And all the world with Him is fraught.

—: o :—

अथवाध्यात्मं, यदेतद् गच्छति च मनो नेन चैतदुप-
स्मरत्यमक्षण संकल्पः ।।

5. athaadhyaatmam, yadetat gacchateeva ca manah anena caitad upasmaraty abheekshnam samkalpah.

 * * * *

5. And in the Self He dwells—the source
Of thought, and fancy, feeling, bliss ;
Through Him the mind knows all that is,
And things remembered and forgot.

—: o :—

तध्द तव्दनं नाम तव्दनमित्युपासितव्यं, स य एतदवें
वेदाभिहैनं सर्वाणि भूतानि संवाज्छन्ति ।।

6. tadd he tad-vanam naama, tad-vanam ity upaasitavyam, sa ya etad evam vedaabhi hainam sarvaani bhootaani samvaanchanti.

* * * * *

6. The one Light of these myriad minds,
On whom all life doth threaded lie,
Towards which all creation flies,
And all who love do seek to find.

—: o :—

उ्पनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मी वाब त
उपनिषदमब्रुमेति

7. upanishadam bho broohi—iti, uktaa upanishat, braahmeem vaa va ta upanishadam abrooma, iti.

* * * * *

7. Mark ye ! there nothing more remains
To him who Brahman findeth so,
Known is all that there was to know,
And gained all that which could be gained.

—: o :—

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वांगनि सत्यमायतनम ।।

8. tasyaitapo-dama-karmeti pratishthaa, vedaah sarvaangaani, satyam aayatanam.

* * * * *

8. Restraint, austerity, and work,
Its place of rest ; the Veda its limbs,
And truth the home it dwelleth in—
That knowledge which the wise do search.

—: o :—

यो वा एता मेवं वेदाप्हत्य पाप्मानमनन्ते स्वर्ग लोके
ज्येये प्रतितिष्टति प्रतितिष्टति ॥

9. yo vaa etaam evam vedaapahatya paapmaanam ante svarge loke jyeye pratitishthati, pratitishthati.

* * * * *

9. This secret knowledge who hath learnt
He sin doth slay, and firmly tied
To Brahman—freed from death and life—
He goeth, never to return.

—: o :—

Introduction to Shvetaashvatara Upanishad.

This is a short Upanishad of one hundred and thirteen verses, divided into six chapters. It gets its name from the Rishi of this name, Shvetaashvatara – Shveta (pure) Ashva (senses), that is the sage of controlled senses, who is said to have taught it to his disciples. The Upanishad is unique because, like the Bhagawad Geeta, it embodies the various shades of philosophy—dualism, non-dualism, qualified non-dualism, and Saankhya—and synthesizes their diverse views. Running through it is a strain of devotion, and equally well does it emphasize knowledge.

What is the cause of the universe ? the Upanishad inquires. Is it Brahman ? Or such fickle things as chance, nature, necessity, and the elements ? None of these can be said to be the cause. Indeed it is not by reason that the cause can be discovered, but by the science of Yoga. The cause of bondage is that one thinks the salf is different from its Controller. The Lord appears both as Ishvara and the soul, but Brahman is different from both of them. When the aspirant knows the Lord all fetters fall, and all misery is at an end, and he gains the bliss of Brahman. As oil exists in sesame seeds, butter in milk, water in the river, or fire in the wood—so does Atman in the self.

In the second chapter we are told how to practise concentration and the other disciplines of Yoga. When the aspirant beholds Brahman by practising these disciplines he is emancipated.

The third chapter describes Brahman as the Lord who creates the universe, rules over it, and takes it back into Himself. The nature of the Lord is described.

The fourth chapter which gives a description of prakriti conditioned by the three gunas, has an element of Saankhya philosophy in it. So long as the individual self thinks itself different from the Supreme Self it suffers, but when it realizes its sameness it attains eternal bliss. Brahman is pure Being, but because of maayaa it projects itself into the universe. In reality there is nothing removed from Brahman and it pervades everything. Therefore when a man realizes his oneness with Brahman he attains eternal peace.

In the fifth chapter the nature of the Lord and the procese of Creation are described. In the beginning of a cycle Brahman projects himself by his power of maayaa as prakriti. From this bodies, minds, senses, and souls are brought together and fashioned as men according to their deeds in the past cycle. At the end of the cycle all these again merge into Prakriti. But it is the Supreme Lord who controls all things—Prakriti, gunas, bodies, and souls. The jeeva or soul is not different from the Lord but only identifies itself with its body for a while. When it realizes its true identity with the Lord it is emancipated. The Supreme Lord who is the cause of all creation can be known by the pure in heart.

In the sixth chapter it is again emphasised that only by worshipping the Lord. who is eternal and immortal, the embodiment of consciousness, and the protector of the universe, man can attain liberation.

The Svetaashvatara ranks high amongst the Upanishads, and has been commented on by leading scholars ike Shankaraachaarya, Naaraayana, and Vijnaana.

—: o :—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पुर्णमेवावषिष्यते ।।
भद्रं कणभिः श्रृणुयाम देवाः भ्रदं पश्येमाक्षभिर्यजत्राः ।
स्थिैरंरगैस्तुष्टुवा सस्तनूभिर्व्यशेम देवहितं यदायु ।।
सह नाववतु । सह नौ भुनका । सह वीर्यं करवावाहै ।
तेजस्वि नावधीतमस्तु । मा विव्दिषाव है ।।

Invocation

Poornamadah poornamidam poornaat poornam udacyate
poornasya poornam aadaaya poornam evaavashi-shyate.
bhadram karnobhih shrnuyaam devaah bhadram pashyemaa kshabhir yajatraah
sthirai rangestu 'shtuvaa sastanoo bhivarya shem devhitam yadaayuh
sah naavavatu. sah nau bhunuktu. sah veeryam karvaavahai.
tejasvi naavdhee tamastu. maa vidveeshaa vahai.

* * * * *

From forth the fullness take the full,
And yet the full is left behined ;
For this is full, and that is full,
And in the full we fullness find.

May we, o ! holy ones,
See that which pure doth lie,
And hear the praises sung
In sacred hymns that rise.

Upon the sea of time
May we with pleasure ply

This ship of life assigned,
And when the hour comes nigh ;

Upon the altar place
In thankfulness our might,
As earth returns the rays
Of sun, when nears the night.

May Thou our Saviour be
O ! Brahman, Thou our guide—
The breath of life ; the seed
Of all that lives and dies.

May we with vigour strive
To reach the Source Divine ;
May from us hatred fly,
And wisdom ever shine !

—: o :—

ब्रह्मवादिनो वदन्ति ।
किं कारणं ब्रह्म कुतः स्म जाता
जीवाम केन क्व च सम्प्रतिष्ठा ।
अधिष्ठिताः केन सुखेतरेषु
वर्तामहे ब्रह्म विदो व्यवस्थाम् ॥

Chapter One

1. brahmavaadino vadanti :
kim kaaranam brahma, kutah sma jaataa, jeevaama kena,
kva ca sampratishthaah,
adhishthitaah kena sukhetareshu vartaamahe brahma-vido vyavasthaam.

* * * * *

1. Of all that doth exist what is the final cause ?
Thus do the wise ones ask, who do the Vedas seek—
Brahman, or something else ? Whence all that's here once was ?
Where doth it end at last ? From where rose joy and grieft ?

—: o :—

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां नत्वात्मभावा-
दात्माप्यनीशः सुखदुःखहेतो ॥

2. kaalah savabhaavo niyatir yadrcchaa bhootaani yonih purusa iti cintyaa.
samyoga esham na tvaatma-bhaavaad aatmaapy aneeshah sukha-duh-kha-hetoh.

* * * * *

2. Not from chance, law, or time, or nature did it rise,
Or energy, or thought ; for they are, born and pass—
Not from the changeful self, which as the knower tied
To happiness and sorrow, is e'er in bondage cast.

—: o :—

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूधाम
यः कारणानि निधि लानि तानि
कालात्मयुक्तन्यधितिष्ठत्येक:

3. te dhyaana-yogaanugataa apashyan devaatma-shaktim sva-gunair nigoodhaam
yah kaaranaani nikhilaani taani kaataatma-yuktaany adhitishthaty ekah.

* * * * *

3. Immersed in meditaition the seers of old did find
Within these forms the Spirit, from which all did unfold—
Of mankind the redeemer, the light within the mind,
The ruler of all causes, from time unto the soul.

—: o : –

तमेकनेमिं त्रिवृतं षोडशान्तं
शतार्धारं विंशतिमत्यराभि: ।
अष्टकै: षड्भिविवरूपैकपाशं
त्रिमार्गभेदं व्दिर्निमित्तैकमोहम् ।।

4. tam eka-nemim trvrtam shodashaantam
shataardhaaram vimshati pratyaraabhih
ashtakaih shadbhih vishva-roopaika-paasham tri-maarga-bhedam dvini-mittaika-moham.

* * * * *

4. A moving wheel with felly one, and triple tyres,
Five dozen ends, and fifty spokes; six sets of eight—
Of counter-spokes a score, and rope of vast desire,
Three paths, and one delusion, of good and evil made.

—: o :—

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां
पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां
पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥

5. panca-sroto ‘mbum panca-yony ugra-vakraam
panca-praanormim panca-buddhyaadi-moolaam
pancaavartaam panca-duhkhaugha-veggaam panca-
shad-bhedaam panca-parvaam adheemah.

* * * * *

5. A river in which waters of five streams doth pour,
Whose waves the five pranas are, and source the senses five,
Whose fivefold eddies fierce the soul doth captive hold,
And fivefold pains from which do fifty sufferings rise.

—: o :—

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥

6. sarvaajeeve sarva-samsthe brhante asmin hamso
bhraamyate brahma-cakre.
prthag aatmaanam preritaaram ca matvaa jushtas
tatas tenaamrtatvam eti.

* * * * *

6. Bound to this wheel of Brahman the pilgrim soul doth spin,
Whirled through the maze of living, with ignorance beset,
And musing that the mover and he are beings twin—
Till with His grace united, immortal he doth rest.

—: o :—

उद्गीतमेतत्परमं तु ब्रह्म
तस्मिंस्त्रयं सुप्रतिष्ठाऽक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा
लीना ब्रह्मणि तत्परा: योनिमुक्ति: ।।

7. udgeetam etat paramam tu brahma tasmims trayam supratishthaaksharam ca.
atraantaram brahma-vido 'viditvaa leenaa brahmani tat-paraa yoni-muktaah.

* * * * *

7. Beyond this universe the light of Brahman shines,
The dazzling flame of brightness, from all hues variant free,
Support of all that breathes, whom death can never find,
Which knowing is the seeker from all life's bonds released.

—: o :—

संयुक्तमेतत् क्षरमक्षरं च
व्यक्ताव्यक्तं भरते विश्वमीश: ।
अनीशश्चात्मा बध्यते भोक्तृ-
भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशै: ।।

8. samyuktam etat ksharam aksharam ca
vyaktaavyaktam bharate vishvam eeshah.
aneeshas caatmaa badhyate bhoktr-bhaavaat
jnaatvaa devam mucyate sarva-paashaih.

* * * * *

8. And all that dies and passes, and all that here doth rise,
Of matter gross and subtle, is in the Lord contained,
The self that Him doth know not to pleasures vain is tied,
And when Him knows, no longer in bondage doth remain.

—: o :—

ज्ञाज्ञौ द्वावजावीशनीशावजा
ह्येका भोक्तृभोग्यार्थयुक्ता ।।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्ममेतत् ।।

9. jnaajnau dvaav ajaav eeshaneeshaav ajaahy ekaa bhoktr-bhogyaartha-yuktaa
anantash caatmaa vishva-roopo hy akartaa trayam yadaa vindate brahmam etat.

* * * * *

9. The knower and the known, unborn do they here dwell,
The Master and the bondman, and who them doth unite,
Who knows the three as Brahmah,infinite is his self,
For action he hath ended, and as the world is wide.

—: o :—

क्षरं प्रधानममृताक्षरं हर:
क्षरात्मानावीशते देवै एक:।
तस्याभिध्यानाद्योजनातत्वा-
भावात् भूयश्चान्ते विश्वमायानिवृति: ।।

10. ksharam pradhaanam amrtaaksharam harah
ksharaatmaanaav eeshate deva ekah
tasyaabhidhyaanaad yojanaat tattva-bhaavaad
bhooyash caante vishvamaayaa-nivrttih.

* * * * *

10. For this doth pass and perish, but that immortali is,
The Ruler of these bodies, the Dweller of these souls—
And unto Him united is found eternal bliss,
Destroyed is all illusion, uncovered is the goal.

—: o :—

ज्ञात्वा देवं सर्वपाशापहानिः
क्षीणै क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे
विश्वैश्वर्यं केवल आप्तकामः ।।

11. jnaatvaa devam sarvapaashaapahaanih ksheenaih kleshair janma-mrtyu-prahaanih
tasyaabhidhyaanaat trteeyam deha-bhede
vishvaishvaryam kevala aapta-kaamah.

* * * ** *

11. And with His shining brilliance all ignorance forsaken
No more the soul doth flounder, through brith and bitter death—
When deep in meditation, Him, mind hath prisoner taken,
Know one without a second, He Lord of all doth rest.

—:o:—

एतज्ज्ञेयं नित्यमेवात्मसंस्थं
नातः परं वेदितव्यं हि किञ्चित् ।।
भोक्ता भोग्यं प्रेरितारं च मत्वा
सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ।।

12. etad jneyam nityam evaatmasamstham naatah param veditavyam hi kincit
bhoktaa bhogyam preritaaram ca matvaa sarvam proktam tri-vidham brahmam etat.

* * * * *

12. Within the Self as seed this fragrance ever dwells,
Beyond which wisdom pauses for nothing it can see—
In a flash disclosed is, the threefold truth eternal,
Enjoyer and enjoyed, and that by which they be.

—:o:—

वह्नेर्यथा योनिगतस्य मूर्तिर्न
दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य :
स्तद्वोभयं बै प्रणवेन देहे ।

13. vahner yathaa yoni-gatasya moortih na drshyate naiva ca linga-naashah.
sa bhooya eve'ndhana-yoni-grhyah tad vo'bhayam vai pranavena dehe.

* * * * *

13. As when the firestick striketh the livid flame doth spring,
And yet before and after in it does sleeping lie—
So doth the chant eternal the vision blissful bring,
And that for once revealed is, which ever did abide.

—: o :—

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिस ।
ध्याननिर्मथनाभ्यासोद्दवं पश्येन्निगूढवत् ।।

14. sva deham aranim krtvaa pranavam co'ttaraaranim dhyaana-nirmathanaabhyaasaat devam pashyen nigoodhavat.

* * * * *

14. So thou the fire shouldst kindle with mind to calmness bidden
The body as the one stick, with *pranava** made the twain ;
And seek the Lord immortal who therein lieth hidden,
Who in all souls and bodies hath ever sleeping lain.

* The symbol *Aum* (or *Om*). See Glossary

तिलेषु तैलं दधिनीव सर्पिरापः स्त्रोतः स्वरणीषु चाग्नि ।
एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ।।
सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम्
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ।।

15. tileshu tailam dadhineeva sarpir aapas srotassu araneeshu caagnih.
evam aatmaatmani grhyate'sau satyenainam tapasaa yo' nupashyati.

16. sarvavyaapinam aatmaanam ksheere sarpir ivaarpitam aatma-vidyaa-tapo-moolam tad brahmopanishat param, tad brahmopanishat param.

* * * * *

15-16. As oil in seeds of sesame ; from curd as butter churned—
In spring as water runneth, and in the wood the fire—
So in the soul the Self lives, whoso unto it turns,
One with the Brahman is he, and hath all he desires.

—: o :—

युञ्जानः प्रथमं मनस्तत्वाय सविता धियः ।
अग्नेरज्यौतिर्निचाय्य पृथिप्या अध्याभरत् ॥
युक्तेन मनसा वयं देवस्य सवितुः सेवे ।
सुवर्गयाय शक्त्या ॥
युक्तवाय मनसा देवान् सुवर्यतो धिया दिवम् ।
बृहज्जयोतिः करिष्यतः सविता प्रसुवाति तान् ॥
युञ्जते मन उत युञ्जते धियो
विप्रा विप्रस्य बृहतो बिपश्चितः ।
वि होत्रा दधे वयुनाविदेक
इन्मही देवस्य सविपुः परिष्टुतिः ॥
युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः ।
श्रृवण्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः
अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।
सोमो यत्रातिरिच्यते तत्रसञ्जायते मनः ॥
सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम्
तत्र योनिं कृणवसे न हि ते पूर्त्तमक्षिपत् ॥

Chapter Two

1-7. yunjaanah prathamam manas tattvaaya savitaa dhiyah agner jyotir nicaayya prthivyaa adhyaabharat.
yuktena manasaa vayam devasya savituh save suvargeyaaya shaktyaa.
yuktvaaya manasaa devaan suvaryato dhiyaa divam brhaj jyotih karishyatas savitaa prasuvaati taan.
yunjate mana uta yunjate dhiyo vipraa viprasya brhato vipashcitah
vi hotraa dadhe vayunaavid eka in mahee devasya savituh parishtutih.
yuje vaam brahma poorvyam namobhir vishloka etu pathy eva sooreh

shrnvantu vishve amrtasya putraa aa ye dhaamaani divyaani tasthuh.
agnir yatraabhimathyate vaayur yatraadhirudhyate somo yatraatiricyate tatra samjaayate manah.
savitraa prasavena jusheta brahma poorvyam tatra yonim krnavase na hi te poortam akshipat.

* * * * *

1-7. O ! Savitr mighty Soul,
From matter thou didst fly,
With mind and sense controlled,
The Light within the light.

Blest by Thee shall we gain,
The distant shore of bliss
Where evill lieth slain,
O ! Soul of life, Savitr !

Unto the heavens raise
Of thought a ladder high,
That there may shine a blaze
Where peace doth ever lie ;

And of these millions, few,
Indeed do rise and soar,
With mind and sense subdued,
Unrest in calmness poured.

O ! hearken sons of bliss —
'Yours is the glorious land.
Where one all tumult is,
Lit by the light of Brahma :

And in His bosom rest
All those who weary be,

As clouds upon some crest,
Or billows on the sea.'

Where wisdom's fire doth rise
Quiet as a candle flame,
On action's path who plies
Without a thought for gain :

There is indeed the mind
In all its glory born,
When sloth it doth not bind
Nor clamness doth it scorn—

Beneath the festering weeds
The blossom seek and find,
The good and evil seeds
Of birth destroy and grind :

And reach the blissful shore
Concealed by darkening mist,
To flounder nevermore
Blest by the Lord Savitr.

—: o :—

त्रिरु-न्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्
स्त्रोतांसि सर्वाणि भ्यावहानि ॥

8. trirunnatam sthaapya samam shareeram
hrdeendriyaani manashaa samniveshya.
brahmodupena pratareta vidvaan srotaamsi
sarvaani bhayaavahaani.

* * * * *

8. Head, chest, and throat, unbending, and body
straight and firm,
The knower sits in silence, to contemplation tied ;
His wandering mind and senses within the heart
sojourn,
And on life's fearful ocean on Brahman's raft he
flies.

—: o :—

प्राणान् प्रपीडयेह संयुक्तचेष्टा:
क्षीणे प्राणे नासिकयोच्छसीत ।
दुष्टाश्वयुक्तमीव वाहमेनं
विद्वान् मनो धारयेताप्रमत्त: ॥

9. praanaan prapeedyeha samyukta-ceshtah kshine praane naasikayo' cchvaseeta
dushtaashva-yuktam iva vaaham enam vidvaan mano dhaarayetaa pramattah.

*   *   *   *   *

9. Free from the snare of evil, and unto goodness joined,
The inward breath and outward, he hath with calm restrained
And straight the mind he winneth, as reins that horses bind,
Who neigh, and snort, and struggle, and buck, but all in vain.

—: o :—

समै शुचौ शर्करावह्निवालुका-
विवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुपीडने
गुहानिवाताश्रयणे प्रयोजयेत् ॥

10. same shucau sharkaraa-vahni-vaalurkaa-vivarjite shabda-jataashrayaa dibhih.
mano' nukoole na tu cakshu-peedane guhaa-nivaataashrayane prayo-jayet.

* * * * *

10. Within some hidden hollow, far from the weltering crowd,
Which wind, and dust, and dampness, and fire, do not assail,
There let him sit in silence, in meditation bowed,
His eyes where Nature gambols upon the peaceful glade.

—: o :—

नीहारधूमार्कानिलानलानां
खद्योतविद्युत्स्फटिकशशीनाम् ।
एतानि रूपाणि पुरः सराणि
ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

I1. neehaara-dhoomaarkaanilaanalaanaam khadyota-vidyut-sphatika-shasheenaam.
etaani roopaani purassaraani brahmany abhivyaktikaraani yoge.

* * * * *

11. And snow and smoke come gliding, and crystal, fire, and wind,
And flash of livid lightning, and sun, and silvery moon,
And fireflies in the darkness like lanterns lightly dancing,
And then the toiler knoweth the journey's end is soon.

—: o :—

पृथिव्यप्तेजोऽनिलखे समुत्थिते
पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगा न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम् ॥

12. prthvyapyatejo' nilakhe samutthite pancaatmake yoga-gune pravrte.
na tasya rogo na jaraa na mrtyuh praaptasya yogaagni-mayam shareeram.

* * * * *

12. Within the sacred fire, of yoga, his body given,
He shines with dazzling brilliance, his visage all aflame,
By age he is not vanquished, nor by disease is driven,
And armed with fivefold, knowledge, him death can never maim.

—: o :—

लघुत्वमारोग्यमलोलुपत्वं
वर्णप्रसादः स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं
योगप्रवृत्तिं प्रथमां वदन्ति ।

13. laghutvam aarogyam alolupatvam varna-prasaadam svara-sau-shthavam ca.
gandhash shubho mootra-pureesham alpam yoga-pravrttim pratha-maam vadanti.

* * * * *

13. Lo ! as the door he enters he light of weight becometh,
And strength his body knoweth, with calm his mind imbued,
And fair of hue his skin is, and sweet all that he saith,
And pleasing is his odour, and scant what he exudes.

—: o :—

यथैव विम्बं मृदयोपलिप्तं
तेजोमयं भ्राजते तत् सुधान्तम् ।
तदाऽऽत्मतत्वं प्रसमीक्ष्य देही
एकः कृतार्थो भवते वीताशोकः ॥

14. yathaiva bimbam mrdayo' paliptam tejomayam bhraajate tat sudhaantam.
tad vaatmatattvam prasameekshya dehee ekah krtaartho bhavate vita-shokah.

* * * * *

14. As when the mirror's surface of all dust polished be,
And sparkles in the sunlight ; so is the toiling soul—
When the real Self it knoweth from sorrow'tis set free,
And the one truth discerning heath reached the promised goal.

—: o :—

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्शिव शुद्धं
ज्ञात्वा देवं मुच्यपे सर्वपाषैः ।

15. yadaatma-tattvena tu brahma-tattvam
deepopamene'ha yuktah prapashyet.
ajam dhruvam sarva-tattvair vishuddham jnaatvaa
devam mucyate sarva-paashaih.

* * * * *

15, And in him fast there burneth for ever Atman's lamp,
Lit by the flame of Brahman, eternal and divine ;
When unborn Him he knoweth, freed from Creation's fangs,
All sin he hath forsaken, and with His glory shines.

—: o :—

एषो ह देवः प्रदिशोऽनुसर्वाः
पूर्वाः ह जातः स उ गर्भे अन्तः
स एव जातः स जनिष्यमाणः
प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ।

16. esha ha devah pradisho' nu sarvaah poorvo hi jaatah sa u garbhe antah.
sa eva jaatah sa janishyamaanah pratyan janaams tishthati sarvato mukhah.

* * * * *

16. The universe His throne is, and all life is His womb,
Within all souls He reigneth, on every side His glance ;
And from Him all doth follow, and comes unto Him soon,
And in Him all creation doth ever rest and dance.

—: o :—

यो देवो अग्नौ योऽप्सु
यो विश्वं भुवनमाविवेश ।
य औषधीषु यो वनस्पतिषु
तस्मै देवाय नमो नमः ॥

17. yo devo 'gnau yo'psu yo vishvam bhuvanam aavivesha,
ya oshadheeshu yo vanaspatishu tasmai devaaya namo namah.

* * * * *

17. All hail to Thee O ! Spirit, who in the water art,
Hid in the flames that sparkle, behind the living veil,
Of trees and plants the life blood, the knower of all hearts,
O ! Lord of beings, eternal, hail unto Thee thrice hail !

—: o :—

य एको जालवानीशत ईशनीभिः
सर्वोल्लोकानीशत ईशनीभिः ।
य एवैक उद्भवे सम्भवे च
य एतद् विदुरमृतास्ते भवन्ति ॥

Chapter Three

1. ya eko jaalavaan eeshata eeshaneebhih sarvaan lokaan eeshata eeshaneebhih,
   ya evaika udbhave Sambhave ca, ya etad vidur amrtaas te bhavanti.

* * * * *

1. When these worlds rise and lie dissolved, He is the One,
   The Hand that pulls life's strings, the Lord of space ahd sea,
   And Maya's prince is He from whom these forms did come,
   Know thou bewildered pilgrim, and immortal be!

एको हि रुद्रो न द्वितीयाय तस्थु-
र्य इमांल्लोकानीशत ईशनीभिः ।
प्रत्यङ् जनास्तिष्ठति सञ्चुकोचान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥

2. eko hi rudro na dviteeyaaya tasthur ya imaan lokaan eeshata eeshaneebhih.
   pratyan janaan tishthati sancukocaanta-kaale samsrjya vishvaa bhuvanaani gopaah.

* * * * *

2. Destroyer and preserver, who doth these lives mantain,
   The One without a second, the Dweller of all souls,
   From Him these worlds have risen and sink in Him again,
   Know Him as Rudra O! mortals—of all that is the goal.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वातस्पात् ।
सं बाहुभ्यां धमति संषतत्रैर्द्यावाभूमी जनयन् देव एकः ॥

3. vishvatash cakshur uta vishvato mukho vishvato baahur uta vishvataspaat.
sam baahubhyaam dhamati sampatarair dyaavaa-bhoomee janayan deva ekah.

* * * * *

3. Of heaven and earth the Maker, One is He, yet He owns
The eyes and hands and faces and feet of those that toil,
And with His grace He quickens, the seen as by Him sown,
And so one fain becometh as is the nursing soil.

—: o :—

यो देवानां प्रभवश्चोभ्दवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं
स नो बुद्धया शुभया संयुनक्तु ॥

4. yo devaanaam prabhavash codbhavash ca vishvaadhipo rudro maharshih.
hiranya-garbham janayaamaasa poorvam sa no buddhyaa shubharyaa samyunaktu.

* * * * *

4. May Thou of gods the Maker, the cosmic Soul unseen,
The Source of life that rises, the Fount of all that fades,
The Stream of bliss eternal, the Heart of love supreme,
With noble thoughts endow us, O! Lord of sun and shade.

—: o :—

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकाशीहि ॥
यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

5-6. yaa te rudra shivaa tanoor aghoraapaapakaashinee tayaa nas tanuvaa shantamayaa girishantaa-bhicaakashihi.
yaam ishum girishanta haste bibharshy astave shivaam giritra taam kuru maa himseeh purusham jagat.

* * * * *

5-6. O ! Rudra who didst reveal
The Veda without compeer,
Thy blissful from which heals
All sorrows and all fears ;
With the swift dart of Om
Our ignorance destroy,
Thy beauteous visage shown
Which is Thy lover's joy.

—: o : -

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्व भूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥

7. tatah param brahma param brhantam yathaa-nikaayam sarva-bhooteshu goodham.
vishvasy aikam pariveshtitaaram eesham tam jnaatvaamrtaa bhavanti.

* * * * *

7. Beyond the form there lieth, Brahman, in creatures hid,
Which doth these worlds envelop, from which there nought is free,
Him know the Lord eternal, save whom there nothing is,
For knowing Him, immortal mayst thou O ! seeker be.

—: o :—

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥

8. vedaaham etam purusham mahaantam aaditya-varnam tamasah parastaat
tam eva viditvaa atimrtyum eti naanyah panthaa vidyate' yanaaya.

* * * * *

8. The mighty Person who doth shine
as piercing sun through night's dark veil,
Him hath known Rishi Shvetashvatara ;
Whom knowing only, burnt the seeds,
And stayed the rounds of births and deaths,
no more the soul this sea to sail,
For many are the ways, but one,
and only one unto Him leads.

—: o :—

यस्मात् परं नापरमस्ति किञ्चिद्य-
स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

9. yasmaat param naaparam asti kincit yasmaan naaneeyo na jyaayo'sti kincit.
vrksha iva stabdho divi tishthaty ekas tene'dam poornam purushena sarvam.

* * * * *

9. He, high than highest, stately stands,
and from Him nought removed doth lie—
And greater than the great is He,
and smaller than the smallest grain—
As some stout oak alone doth rear
Without a rival him to vie ;
For by His will these worlds do move,
and at His bidding are restrained.

—: o :—

ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥

10. tato yad uttarataram tad aroopam anaamayam
ye etad vidur amrtaas te bhavanti, athetare
duhkham evaapiyanti.

* * * * *

10. Beyond this world
formless is He,
No sorrow knows
nor misery—
Who knoweth this
immortal proves,
The other doth
in suffering move.

—: o :—

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवाँस्तस्मात् सर्वगतः शिवः ॥

11. sarvaanana-shiro-greevah sarva-bhoota-
guhaashayah
sarva-vyaapee sa bhagavaan tasmaat sarva-gatash
shiyah.

* * * * *

11. Who in the immost heart resides
And in all beings, and on all sides,
And through these bodies frail is seen—
The mighty Lord of beauteous mien.

—: o :—

महान् प्रभुव पुरुषः सत्वस्येष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥

12. mahaan prabhur vai purushah sattvasyaisha pravartakah
sunirmalaam imaam praaptim eeshaano jyotir avyayah.

* * * * *

12. The endless light that shines within
The Self ; from which all life did spring—
A beacon to the soul which burns
Unto the goal of no return.

—: o :—

अङ्गुष्ठमात्रः पुरुषोन्तरात्मा
सदा जनानां हृदये सन्निविष्ठाः ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ॥

13. angushtha-maatrah purusho'ntaraatmaa sadaa janaanaam hrdaye sannivishtah.
hrdaa manveesho manasaabhiklpto ya etad vidur amrtaas te bhavanti.

* * * * *

13. Within the heart is His abode
the inner Self that dwelleth close,
Small as the thumb He doth become
and through the mind His work is done,
For thought and feeling, fancy, will,
are all His loving creatures still ;
Who knoweth thus the secret Self,
he ever doth immortal dwell.

—: o :—

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठ शाङ्गुलम् ।।

14. sahasra-sheershaa purushah sahasraakshah sahasra-paat
sa bhoomim vishvato vrtvaa aty atishthad dashaangulam.

* * * * *

14. From forth a thousand eyes He peeps,
A thousand heads, a thousand feet ;
He hugs the world on every side,
And yet ten fingers more He lies.

—: o :—

पुरुष एवेद सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्ननातिरोहति ।।

15. purusha evedam sarvam yad bhootam yac ca bhavyam
utaamrtatvasyeshaano yad annenaatirohati.

* * * * *

15. And that which is, and that which was,
That which is yet to come to pass—
And though from Him this world did spring,
He is its Master and its King.

—: o :—

सर्वतः पाणिपादँतत् सर्वतोऽशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

16. sarvatah paani-paadam tat sarvato'kshi-shiro-mukham
sarvatah shrutimal loke sarvam aavrtya tishati.

* * * * *

16. He hands and feet hath everywhere,
And eyes and heads, and mouths, and ears,
And in all things He doth abids,
In wind, and sea, and space, and sky.

—: o :—

सर्वेन्द्रियगुणभासं सर्वेन्द्रियविर्वाजितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बहृत् ॥

17. sarvendriya-gunaabhaasam sarvendriya-vivarjitam
sarvasya prabhum eeshaanam sarvasya sharanam brhat.

* * * * *

17. By all the senses is He known,
Yet in them lieth not His home.
Ruler and Lord without compeer,
The Refuge, and the Comrade dear !

—: o :—

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥

18. nava-dvaare pure dehee hamso leelaayate bahih
vashee sarvasya lokasya sthaavarasya barasya ca.

* * * * *

18. Within the city of gates nine,
The Lord, its Master, doth recline ;
Unstained, within the world He bides,
As swan upon the water glides.

—: o :—

अपाणिपादो जवनो ग्रहीता
पश्चत्यचक्षुः स श्रृणोत्यकर्णः ।
स वेति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्तम् ॥

19. a-paani-paadojavanogrheetaa pashyaty acakshuhsa shrnoty akarnah,
so vetti vedyam na ca tasyaasti vettan, tam aahur agryam purusham mahaantam.

* * * * *

19. He moveth fast, yet hath no feet,
He grasps and yet no hanns He keeps,
He sees and yet He hath no eyes,
He hears, and yet no hearing lies ;
He knoweth all that springs and flows,
Yet is there none that Him doth know,
For He the first of all things is,
The person of eternal bliss.

—: o :—

अणोरणीयान् महतो महीया-
नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमीशम् ॥

20. anor aneeyaan mahato maheeyaan aatmaa
guhaayaam nihito' sya jantoh
tam akratum pashyati veeta-shoko dhaatuh
prasaadaan mahimaanam eesham.

* * * * *

20. More subtle than the subtlest He,
More great than greatest that could be,
Withine the heart He hidden dwells,
and of His glory who can tell ?
Free from desires, from sorrows free,
all souls who thus the Lord can see—
And in His bosom they sojourn,
the weary and the tempest torn.

—: o :—

वेदाहमेतमजंर पुराणं सर्वा-
त्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य
ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ।।

21. vedaaham etam ajaram puraanam sarvaatmaanam sarva-gatam vibhutvaat.
janma-nirodham pravadanty yasya brahmavaadino' bhivadanti nityam.

* * * * *

21. This deathless Self in all which glows,
of anciant glory Him I know,
Infinite, and beyond all time,
Eternal Spirit, Source divine.
The blest of Brahman Him have seen,
the sole immortal light serene ;
Free from the rounds of births and deaths,
He ever doth immortal rest.

—: o :—

य एकोऽवर्णो बहुधा शक्तियोगाद्
वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौं च देवः
स नो बुद्धया शुभया संयुनक्तु ॥

Chapter Four.

1. ya eko'varno bahudhaa shakti-yogaad varnaan anekaan nihitaartho dadhaati.
vicaiti caa'nte vishvam aadau sa devah sa no buddhyaa shubhayaa samyunaktu.

* * * * *

1. O ! Brilliance, breaking into beams of many shades,
Thou art the One, and yet these men Thee various know,
From Thee this world did spring, and unto Thee will fade,
May with Thy blessings good thoughts ever flow !

—: o :—

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद ब्रह्म तदापस्तत् प्रजापतिः ।।
त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वांचसि त्वंञ्जजातो भवसि विश्वतोमुखः :
नीलः पतङ्गो हरितो लोहिताक्ष-
स्तडिग्दर्भ ऋतवः समुद्राः ।
अनादिमत् त्वं विभुत्वेन वर्तसे
यतो जातानि भुवनानि विश्वा ।।

2-4. tad evaa'gnis tad aadityas tad vaayus tad u candramaah
tad eva shukram tad brahma tad aapas tat prajaapatih.
tvam stree tvam pumaan asi, tvam kumaara uta vaa kumaavee ;
tvam jeerno dandena vancasi, tvam jaato bhavasi vishvato-mukhah.
neelah patango harito lohitaakshas tadid-garbha rtavas samudraah.
anaadimat tvam vibhutvena vartase yato jaataani bhuvanaani vishvaa.

* * * * *

2-4 Thou art indeed the fire,
The blazing sun thou art,
And Thou the wind O ! Sire,
The moon, and silvery star :

Thou didst in Brahman pour,
And in the endless sea,
Thou art creation's source,
The Lord Prajapati.

Woman thou art, and man,
As youth and maiden seen,
With age who canst not stand
And on his staff who leans :

And on all sides art Thou
O ! Thou of myriad forms,
Thus do I see Thee now,
Thus have I seen Thee long.

Thou art the deep blue bird,
Green parrot with red eyes,
The seas that rise and swirl,
The lightning that doth strike.

Thou art the thunder's roar
Resounding in the sky,
The seasons in their course,
That come, and pass, and die.

Beginningless Thou art,
Beyond all time and space,
And in Thy mercy Lord
These worlds Thou didst create.

—: o :—

अजामेकां लोहितशुल्ककृष्णां
वह्वीः प्रजाः सृजमानां स्त्र सरुपाः ।
अजो ह्येको जुषमाणोऽनशेते
जहात्येनां भुक्तभोगा मजोऽन्यः ।

5. ajaam ekaam lohita-shukla-krshnaam bahveeh prajaah srjamaanaam saroopaah
ajo hy eko jushamaano'nushete jahaaty enaam bhukta-bhogaam ajo'nyah.

* * * * *

5. Unborn she lives of colours three—
red, white, and black—Dame Prakriti,
Her myriad children in this world
do swarm about in comfort curled—
The one unborn doth by her side
attachment bound in bondage lie,
The other hath his satiety, and from her
crafty net is free.

—: o :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥

6. dvaa suparnaa sayujaa sakhaayaa, samaanam vrksham parishasvajaate
tayor anyah pippalam svaadv atty anashnann anyo 'bhicaakasheeti.

* * * * *

6. Two lovely birds, inseparable friends,
Have both found a perch upon one tree,
One eats with relish the fruit, while one
Eats not but only sits and sees.

—: o :—

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोक ॥

7. samaane vrkshe purusho nimagno' neeshayaa shocati muhyamaanah
   jushtam yadaa pashyaty anyam eesham asya mahimaanam iti veeta-shokah.

* * * * *

7. On the self-same tree a person immersed
   In the world's sorrow is deluded and grieves,
   For he's helpless ; but seeing the other,
   The great Lord who's worshipped, he finds relief.

—: o :—

ऋचो अक्षरे परमे व्योमनं, व्योमन् तस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तं न वेद किमृचा करिष्यति य इत्तदिदुस्त इमे समासते ॥

8. rco'kshare parame vyoman yasmin devaa adhi vishve nisheduh
   yas tam na veda kim rcaa karishyati ya it tad vidus ta ime samaasate.

* * * * *

8. Of what avail the vedas to him who doth not reach
   The highest Being ethereal in whom the gods reside,
   What boots it him who readeth these empty words of speech ?
   For only Him who knoweth indeed is satisfied.

—: o :—

छन्दांसि यज्ञाः क्रतवो व्रतानि
भूतं भव्यं यच्चवेदा वदन्ति ।
अस्मान् मायी सृजते विश्वमेत-
त्तस्मिंमश्चान्यो मायया सन्निरुद्धः ।।

9. chandaamsi yajnah kratavo vrataani, bhootam bhavyam yac ca vedaa vadanti,
asmaan maayee srjate vishvam etat tasmims caanyo maayayaa samniruddah.

* * * * *

9. From Maya's Lord doth all proceed.
the Vedas and the Vedas' seed,
The sacrifice, penances done,
the hour that's past, the hour to come ;
In Him is all this world contained,
its myriad lands, and people vain,
In Maya's prison-house the soul,
in helpless bondage doth repose.

—: o :—

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम्
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ।।

10. maayaam tu prakrtim viddhi, maayinam tu maheshvaram ;
tasyaavayava-bhootais tu vyaaptam sarvam idam jagat.

* * * * *

10. Know that prakriti maya is, and maya's Lord
The mighty Being eternal. of resplendent face,
And all that from Him comes is unto Him absorbed,
For 'tis a broken image of His perfect shape.

—: o :—

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्ममेति ॥

11. yo yonim yonim adhitishthaty eko yasmin idem
sam ca vicaiti sarvam.
tam eeshaanam varadam devam eedyam
nicaayyemaam shaantim atyantam eti.

* * * * *

11. From whom creation onward flies,
in whom these worlds dissolved do lie,
Who o'er these various forms doth reign,
and reigning yet doth one remain ;
From whom do all these blessings flow
Him thou the Lord immortal know,
And by His glorious vision blest
the soul in peace doth ever rest.

—: o :—

यो देवानां प्रभवश्चोभ्दवश्च
विश्वाधिषो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यते जायमानं
स नो बुद्धया शुभया संयुनक्तु ।।
यो देवाना धिपो
यस्मिन्ल्लोका अधित्रिताः ।
य ईशे अस्य द्विषदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ।।

12-13. yo devaanaam prabhavash co'dbhavash ca,
vishvaadhipo rudro maharshih.
hiranya-garbham pashyata jaayamaanam, sa no
buddhyaa shubhayaa samyunaktu.
yo devaanaam adhipo yasmin lokaa adhishritaah
ya eeshe'sya dvi-padash catush-padah, kasmai
devaaya havishaa vidhema.

* * * * *

12-13. May He, the mighty Lord,
King Rudra, of gods the gource,
The cosmic soul who saw,
Wisdom on us bestow.
To Him oblation give
Who man and beast didst make,
In whom this world doth live,
The blissful Being great.

—: o :—

सूक्ष्मातिसूक्ष्म कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरुपम् ।
विश्वस्यैक परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ।।

14. sookshmaati—sookshmam kalilasya madhye,
vishvasya srashtaaram aneka-roopam
vishvasyaikam pariveshtitaaram jnaatvaa shivam
shaantim atyantam eti.

* * * * *

14. More subtle than the subtlest Thou,
O ! blissful Lord to Thee we bow,
From chaos Thou these worlds didst bring,
that in the space revolve aud spin,
And of Thee made, these million forms
do lie enfolded in Thy arms ;
When Thee the soul at last doth spy
Within the sea of peace it lies.

—: o :—

स एव काले भुवनस्य गोप्ता
विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च
तमेवं ज्ञात्वा मृत्युषाशाँष्छिनत्ति ।।

15. sa eva kaale bhuvanasya goptaa, vishvaadhipah
sarva-bhooteshu goodhah
yasmin yuktaa brahmarshayo devataash ca, tam
evam jnaatvaa mrtyu-paashaamsh chinatti.

* * * * *

15. Thou art the guardian of these worlds,
the hidden Lord in all things curled,
United in Thee art the seers,
and gods that unto Thee are dear ;
As rivers pouring in the sea,
all that there is returns to Thee,
And he who in Thy vision rests
hath snapped the deadly coil of death.

—: o :—

घृतात् परं मण्डमिवातिसूँक्ष्मं ज्ञात्वा शिवं सर्वभूतेषू गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ।।

16. ghrtaat param mandam ivaatisookshmam jnaatvaa shivam sarvabhooteshu goodham.
vishvasyaikam pariveshtitaaram jnaatvaa devam mucyate sarvapaashaih.

* * * * *

16. Who knows Thee hid in all that breathes,
as butter in the milk concealed,
The Spirit in the mortal flesh,
the Essence in the soul that rests;
Who in these fading forms beholds
Thee, as in dross there hides the gold ;
Who hath Thy blissful form perceived,
he from all fetters is released.

—: o :—

एष देवो विश्वकर्मा महात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाऽभिक्लप्तो
य एतद बिदुरमृतास्ते भवन्ति ।।

17. esha devo vishva-karmaa mahaatmaa, sadaa janaanaam hrdaye sannivishtah.
hrdaa maneeshaa manasaabhiklpto, ya etad vidur amrtaas te bhavanti.

* * * * *

17. Within the heart of beings He dwells,
the Maker of these worlds, the Self,
In space and matter, Wind and sky,
in all that lives the Lord doth lie ;
And heart, and thought, and mind, Him know,
and all that is doth from him flow——
Who knoweth this immortal is,
for he hath known the Lord of bliss.

—: o :—

यदाऽतमस्तन्न दिवा न रात्रिः
न सन्नचासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वणयं
प्रज्ञा च तस्मात् प्रसृता पुराणी ।।

18. yadaa' tamas tan divaa na raatrir na caasac chiva eva kevalah,
tad aksharam tat savitur varenyam, prajnaa ca tasmaat prasrtaa puraanee.

* * * * *

18. When ignorance has taken flight,
day neither is, nor is there night ;
No being is there, nor yet non—being,
only the auspicious One is seen !
The imperishable, the adored
of Savitr—and from Him proceeds
The ancient wisdom that we know.

—: o :—

नैनमूर्ध्वं न तिर्यञ्जं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ।।

19. nainam oordhvam na tiryancam na madhye na parijagrabhat
na tasya pratimaa asti yasya naama mahad yashah.

* * * * *

19. As water through the sieve doth flow—
Above, across, beneath, below,
No one hath grasped the Lord supreme,
Or hath the likeness of Him seen ;
For He is glory's glorious Self,
The Lord who doth eternal rest.

—: o :—

न संदृशे तिष्ठति रुपमस्य न चक्षुषा पश्यति कश्चनैनम्।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति।

20. an samdrshe tishthati roopam asya, na cakshushaa pashyati kash canainam.
hrdaa hrdistham manasaa ya enam, evam vidur amrtaas te bhavanti.

* * * * *

20. The eyes see not His form divine,
 nor Him the erring senses find,
Within the heart is His abode,
 and Him the, inner mind doth know;
Who seeth thus immortal is,
 for he hath known His secret bliss—
And vain within the world to seek,
 the Lord who in the heart doth sleep.

—: o :—

अजात इत्येवं कश्चिद्भीयरूः प्रपद्यते ।
रुद्र यत् ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥
मा नस्तोके तनये मा न आयुषि
मा नो गोषु मा न अश्वेषु रीरिषः ।
वीरान् मा नो रुद्र भामितो
वधीर्हविष्मन्तः सदामित् त्वा हवामहे ॥

21-22. ajaata ity evam kashcid bheeruh prapadyate :
rudra yat te dakshinam mukham tena maam paahi nityam.
maa nas toke tanaye maa na aayushi, maa no goshu maa no ashveshu ririshah.
veeraan maa no rudra bhaamito 'vadheer havishmantah sadam it tvaa havaamahe.

*   *   *   *   *

21-22. Some filled with awe unto Thee come
Thinking thou art O ! Rudra, unborn ;
Protect us thou, O ! gracious one,
Of shining face and stately form :
Our sons and grandsons do not slay,
Our cattle and our horses dear !
Our valiant ones protect we pray,
Long life bestow, days of good cheer !

—: o :—

द्वे अक्षेर ब्रह्मापरे त्वनन्ते
विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या
विद्याविद्ये ईशते यस्तु सोऽन्यः ।।

Chapter Five

1. dve akshare brahma-pare tv anante, vidyaa 'vidye nihite yatra goodhe
ksharam tv avidyaa hy amrtam tu vidyaa,
vidyaavidye eeshate yas tu so'nyah.

* * * * *

1. From wisdom are the things that stay,
from ignorance that fade away ;
Removed from them the Self doth bide
in whom eternal Brahman lies :
And in Him ignorance exists,
and in Him wisdom lieth hid—
For in His brilliance do the shine,
their Maker He, the Self divine :

—: o :—

यो योनिं योनिमधितिष्टत्येको
विश्वानि रूपाणि योनीश्च सर्वा:
श्रृषि प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ।।

2. yo yonim yonim adhitishthaty eko vishvaani
roopaani yoneesh ca sarvaah
rshim prasootam kapilam yas tam agre jnaanair
bibharti jaayamaanam ca pashyet.

* * * * *

2. Of nature is He soverign king,
Of forms, and of the seeds of things,
The soul of golden hue hath He
beheld, from whom all creatures be ;
From him these myriad beings did rise,
and from Him sprang the Vedas wise,
The soul who hath their wisdom sought,
the seas of ignorance hath crossed.

—: o :—

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देव: ।
भूय: सृष्टवा पतयस्तथेशः सर्वधिपत्यं कुरुते महात्मा ।।

3. ekaikam jaalam bahudhaa vikurvan, asmin kshetre
samharaty esha devah
bhooyah srshtvaa patayas tatheshas
sarvaadhipatyam kurute mahaatmaa.

* * * * *

3. Upon the land there falls the seed
from which doth spring of life the tree,
From seed to flower, from cell to man,
He hath this vast creation planned,
And when the show doth end He spreads
His mantle in which all doth rest,
The play is played, the wick is burnt,
the day is spent, and night returns.

—: o :—

सर्वा दिशः ऊर्ध्वमधश्च तिर्यक्
प्रकाशयन् भ्राजते यद्वनडवान् ।
एवं स देवो भगवान् वरेण्यो
योनिस्वभावानधितिष्ठत्येकः ।।

4. sarvaa dishah oordhvam adhash ca tiryak,
prakaashayan bhraajate yadv anadvaan
evam sa devo bhagavaan varenyo yoni-
svabhaavaan adhitishthat ekahy.

* * * * *

4. As the one sun illuminates,
the earth, and sea, and sky, and space,
And with its light each corner fills
and brightens every window-sill ;
So doth the Spirit move and swell
each womb within which life doth dwell ;
And with his brightness all things shine,
the golden souls, the hearts divine.

—: o :—

यच्च स्वभावं पचति विश्वयोनिः
पाच्यांश्च सर्वान् परिणामयेद् यः ।
सर्वमेतद् विश्वमधितिष्ठत्येको
गुणांश्च सर्वान् विनियोजयेद् यः ॥

5. yac ca svabhaavam pacati vishvayonih,
paacyaamsh ca sarvaan parinaamayed yah.
sarvam etad vishvam adhitishthaty eko gunaan ca
sarvaan viniyojayed yah.

* * * * *

5. With even hand He distributes
the wages, and the destined fruit ;
From him the springs of action flow,
His creatures they, and He the source,
To each his nature He ordains,
the wise, the fool, the humble, vain ;
In Him the universe doth rest,
the Lord in whom all life doth dwell.

—: o :—

तद् वेदगुह्योपनिषत्सु गूढं
तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।
ये पूर्वं देवा ऋषयश्च तद् विदुस्ते
तन्मया अमृता वै बभूवुः ।।

6. tad veda—guhyopanishatsu goodham, tad brahmaa vedate brahma-yonim
ye poorvam devaa rshayash ca tad viduh, te tanmayaa amrtaa vai babhoovuh.

* * * * *

6. Who in the Vedas doth sojourn,
the essence of the secret song—
Of sacred Vedas He the source,
from whom their wisdom issued forth,
For Brahma thus the Lord did hear—
and one with Him the gods and seers,
To immortality did come—
the souls who with the Lord were one.

—: o :—

गुणान्वयो यः फलकर्मकर्ता
कृतस्य तस्यैव त चोपभोक्ता ।
त विश्वरुपस्त्रिगुणस्त्रिवर्त्मा
प्राणाधिपः सञ्चरति स्वकर्मभिः । ।

7. gunaanvayo yah phala-karma-kartaa krtasya
tasyai va sa copabhoktaa
sa vishva-roopas tri-gunas tri-vartmaa
praanaadhipas samcarati sva-karmabhih.

* * * * *

7. Bound by its action doth the soul
upon its journey onward go,
Attaining that it did desire,
and pleasures to which it aspired :
And soon the master turns the slave
tied by the rope of three strands* made,
So on the paths doth wander he,
Of dharma, adharma, and knowledge, three.

—: o :—

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* *sattva, rajas,* and *tamas.* See *Sankhya* in Glossary

अङ्गुष्टमात्रो रवितुल्यरुप,ः सङ्कल्पाहङ्कारसमनितो यः ।
बुध्देर्गुणेनात्मगुणेन चैव ग्रारााग्रमात्रो ह्यपरोऽपि दृष्टः ॥

8. angushtha-maatro ravi-tulya-roopas
samkalpaahamkaara-samanvito yah
buddher gunenaatma-gunena caiva aaraagra-
maatro hy aparo'pi drshtah.

* * * * *

8. The subtle soul sharp as a goad,
and with its sun-like brilliance clothed,
Within the thumb-sized heart doth make
for its sojourn a dwelling place ;
To pride and passion yoked doth he
life's burden shoulder cheerfully—
Though thought and ego him do bind,
infinite is the soul divine.

—: o :—

वालग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥
नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तने स युच्यते ॥

9-10. vaalaagra-shata-bhaagasya shatadhaa kalpitasya ca
bhaago jeevas sa vijneyas sa caanantyaaya kalpate.
naiva stree na pumaan esha na caivaayam napumsakah
yad yac chareeram aadatte tena tena sa rakshyate.

* * * * *

9-10. Small as a hair divided
A hundred hundredfold,
Yet infinte abideth
This subtle pilgrim soul ;
'Tis neither male nor female,
Nor yet is it a thing,
And of the nature takes
The form it dwelleth in.

—: o :—

संकल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्टयात्मविवृध्दि जन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रुपाण्यभिसम्प्रपद्यते ॥

11. samkalpana-sparshana-drshti-mohair graasaambu-vrshty-aatma vivrddhi-janma
karmaanugaany anukramena dehee sthaaneshu roopaany abhi samprapadyate.

* * * * *

11. By food and drink as nourished, the form doth grow and swell,
And from a thistle turneth a straight and sturdy reed,
So by desire and contact, and thought, and sight impelled,
The soul through countless bodies, doth move, as are his deeds.

—: o :—

स्थूलानि सूक्ष्माणि बहूनि चैव
रुपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणै रात्मगुणैश्च तेषां
संयोगहेतुरपरोऽपि दृष्टः ॥

12. sthoolaani sookshmaani bahooni caiva, roopaani dehi sva-gunair vrnoti
kriyaa-gunair aatma-gunaish ca teshaam samyoga-hetur aparo'pi drshtah.

* * * * *

12. In gross and subtle from he reigns,
according as the merit gained—
For as the seed, so is the tree,
and as the sower sows he reaps ;
So onward doth he speed, the way
by his own thoughts and actions paved ;
And when he falters, then the Lord
doth hold his hand and point the path.

—: o :—

अनाद्यनन्तं कलिलस्य मध्ये
विश्वस्य स्त्रष्टारमनेकरु पम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

13. anaady anantam kalilasya madhye vishvasya srashtaaram aneka-roopam
vishvasyaikam pariveshtitaaram jnaatvaa dewam mucyate sarva-paashaih.

* * * * *

13. From chaos who these worlds did make,
the Lord of many forms and shapes,
The Lord beginningless, divine,
who endless in His glory shines ;
By Whom alone enveloped lies,
all that here lives, and all that dies ;
Whoever known Thee-Lord of all—
is free, and all his fetters fall.

—: o :—

भावग्रह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥

14. bhaava-graahyam aneedaakhyam, bhaavaabhaava-karam shivam.
kalaa-sarga-karam devam, ye vidus te jahus tanum.

* * * * *

14. The Lord of mind and matter, of knowledge Thou the source,
Ocean of bliss eternal, whom knows the heart unsoiled,
O ! Maker of the universe, O ! Master of these souls !
Who knoweth Thee redeemed is, and sheds this mortal coil.

—: o :—

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा त लोके येनेदं भ्राम्यते ब्रह्यचक्रम् ॥

Chapter Six

1. svabhaavam eke kavayo vadanti, kaalam
tathaanye parimuhya-maanaah,
devasyaisha mahimaa tu loke yenedam
bhraamyate brahma-ca-kram.

* * * * *

1. O ! fools are they who think by time
this moving wheel of life revolves,
And they who think 'tis nature winds
the hidden spring that moves the clogs ;
For neither time nor nature binds
the souls that toil, the worlds that reel,
By God's great glory do they shine,
'Tis He who moves this Brahman's wheel.

—: o :—

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्ततेह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥

2. yenaavrtam nityam idam hi sarvam, jnah
kaalakaaro gunee sarvavid yah
teneshitam karma vivartate ha, prthvyaapya-
tejo'nila-khaani cintyam.

* * * * *

2. By Him these worlds enveloped are,
Who time made, and did nature plan ;
Who made the sun, the moon, the stars,
And He who shaped the soul of man :
And by his power the One doth change
To earth, and water, fire, and wind,
And either ; and yet One remains,
As myriad beads on the one string.

—: o :—

तत्कर्म कृत्वा विनिवर्त्य भूय-
स्तत्वस्य तत्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा
कालेन चैवात्मगुणैश्च सूक्ष्मै ।।

3. tat karma krtvaa vinivartya bhooyah, tattvasya tattvena sametya yogam
ekena dvaabhyaam tribhir ashtabhir vaa, kaalena caivaatma-gunaish ca sookshmaih.

* * * * *

3. And having built these varied forms,
beyond their reach He doth sojourn—
For one He spirit and matter wot,
by self, and self by nature caught :
The *gunas* three, and the elements five,
to age, and mind, and *buddhi* tied—
'Tis hard for him to understand,
Who doth not see His hidden hand.

—: o :—

आरभ्य कर्माणि गुणान्वितानि
भावांश्च सर्वान् विनियोजयेद् यः ।
तेषामभावे कृतकर्मनाशः
कर्मक्षये याति स तत्वोऽन्यः ॥

4. aarabhya karmaani gunaanvitaani, bhaavaan ca sarvaan viniyojayed yah
teshaam abhaave krta-karma-naashah karma-kshaye yaati sa tattvato' nyah.

* * * * *

4. For He these living worlds didst make,
the flitting forms that rise and fade
Upon the endless screen of life,
behind which shines the wavering light
Of the three *gunas*, and when they cease,
creation back to Him doth sweep ;
For time may pass, and worlds may change,
but He is ever one, the same.

—: o :—

आदिः स संयोगनिमित्तहेतु
परस्त्रिकालाद कलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं
देवं स्वचित्तस्थमुपास्य पूर्वम ।।

5. aadis sa samyoga-nimitta-hetuh paras trikaalaad akalo'pi drshtah
tam vishva-roopam bhava-bhootam eedyam devam sva-citta-stham upaasya pooram.

*   *   *   *   *

5. Beyond the past and future rests
the Lord ; beyond the present dwells—
The source of all that lives, the light
that soul and body doth unite ;
Who thus the Lord wouldst know, and who
His form wouldst see, sublime and true,
In loving contemplation drowned,
couldst bind with love the Lord unbound.

—: o :—

स वृक्षकालाकृतिभिः परो न्यो
यस्मात् प्रपञ्चयः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं
ज्ञात्वाऽत्मस्थममृतं विश्वधाम ॥

6. sa vrksha-kaalaakrtibhih paro'nyo yasmaat
prapancah parivartate'yam
dharmaavaham paapanudam bhagesham
jnaatvaatmastham amrtam vishva-dhaama.

* * * * *

6. Above this tree of life His home,
the forms that pass, the souls that roam ;
Of good the harbinger divine,
and grindstone that doth evil grind—
Him who doth see within the soul,
where lieth His supreme abode—
Who in himself the Lord doth see,
from Brahman no more far is he.

—:o:—

तमीश्वराणां परमं महेश्वरं
तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्-
विदाम देवं भुवनेशमीड्यम् ।।

7. tam eeshvaraanaam paramam maheshvaram,
tam devataanaam paramam ca daivatam
patim pateenaam paramam parastaat, vidaama
devam bhuvanesham eedyam.

* * * * *

7. O ! Lord of lords supreme,
O'er all the gods who reigns,
Of rulers all the king,
Who doth these worlds contain ;
O ! Being, eternally
May we sojourn in Thee !

—: o :—

न तस्य कार्यं कारणं च विद्यते
न तत्समश्चाभ्याधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ।।

8. na tasya kaaryam karanam ca vidyate, na tat
samash caapy adhikash ca drshyate
paraasya shaktir vividhaiva shrooyate svaabhaa-
vikeejnaana-bala-kriyaa ca.

* * * * *

8. For himself He hath naught to gain,
nor objects dear, nor action vain ;
None like Him is, and how could be
there one more mighty than He is ?
And varied is His strength supreme,
of which the Vedas loudly sing :
In Him contained His power resides,
which knew no mind, and saw no eye.

—: o :—

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ॥
न कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ।

9. na tasya kashcit patir asti loke, na ceshitaa naiva ca tasya lingam, na kaaranam karanaadhipaadhipo na caasya kashcij janitaa na caadhipah.

* * * * *

9. None in this world hath o'er Him sway,
and none o'er Him doth master stay,
No words His glory can impart—
the Lord revealed within the heart ;
The source of all, the inner guide,
from whom all things did take their rise ;
No parents hath He, and of all
He is the liege and overlord.

—: o :—

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ।

10. yas tantunaabha iva tantubhih pradhaanajaih svabhaavatah deva ekah svam aavrnot, sa no dadhaad brahmaapyayam.

* * * * *

10, May He the Lord alone,
Bound fast with nature's threads,
By His own *maya* wov'n
As spider in his web—
Unlock for us the doors
Of *Brahman's* pure abode !

—: o :—

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

11. eko devas sarva-bhooteshu goodhas sarva-vyaapee sarva-bhootaan-tar-aatmaa
karmaadhyakshas sarva-bhootaadhivaasas saakshee cetaa kevalo nirgunash ca.

* * * * *

11. Thou art the one, in all contained,
the inner truth in creatures vain,
On all our actions Thou dost reign,
and in all beings Thou dost remain :
The witness Thou behind the veil,
O ! soul of consciousness, all hail !
Beyond the qualities that raise
this transient world, of forms and shapes.

—: o :—

एको वशी निष्क्रियाणीं बहूना-
मेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ।।

12. eko vashee nishkriyaanaam bahoonaam ekam beejam bahudhaa yah karoti
tam aatmastham ye'nupashyanti dheeraas teshaam sukham shaashvatam netareshaam.

* * * * *

12. And they within the heart who know
the ruler of all beings below,
From whom the million souls did spring,
the seed that all to life did bring—
For them the shore of peace doth shine,
where anchor seeks the ship divine ;
Save him none happiness doth win—
he who hath known the Lord within !

—: o :—

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

13. nityo nityaanaam cetanas cetanaanaam eko bahoonaam yo vidadhaati kaamaan
tat kaaranam saamkhya-yogaadhigamyam jnaatvaa devam mucyate sarva-paashaih.

* * * * *

13. The ever-burning lamp Him know,
amid the lesser lights that glow ;
The intellect beyond all thought,
the wise, who wisdom doth outlast—
Rewarding all as are their deeds :
from their strong fetters are released
They, who His holy feet approach,
borne on the rafts of *sankhya* and *yoga*.

—: o :—

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

14. na tatra sooryo bhaati na candra-taarakam, nemaa vidyuto bhaanti kuto'yam agnih
tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati.

* * * * *

14. The sun there shineth not,
nor moon, nor spangled star,
There lightning doth not strike,
nor fire doth show her light ;
For by His light all shine,
the sacred lamp divine,
And when He doth appear,
shine all things far and near.

—: o :—

एको हंसः भुवनंस्यास्य माध्ये
स एवाग्निः सलिले सनिविष्टः ।
तमेव विदित्वा अतिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ।।

15. eko hamso bhuvanasyaasya madhye, sa evaagnis salile sannivishtah
tam eva viditvaatimrtyum eti, naanyah panthaa vidyate' yanaaya.

* * * * *

15. The shining ray that canst dispel
the ignorance that here doth dwell,
The fire that in the water burus*
the Spirit eternal that sojourns
Within these forms as beads of foam ;
thus knowing Him, and Him alone,
Beyond the seas of death he sails,
nor doth there lie another way.

---

*(The pure Spirit that is immanent in the world, howevere different the world might be from it, even as fire is different from water)

स विश्वकृद् विश्वविदात्मयोनि-
ज्ञः कालकालो गुणी सर्वविद्यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः
संसारमोक्षस्थितिबन्धहेतुः ॥

16. sa vishva-krd vishva-vid aatma-yonir jnah kaala-kaaro gunee sarvavidyah
pradhaana-kshetrajna-patih guneshah samsaara-moksha-sthiti-bandha-hetuh.

* * * * *

16. He is the Lord who all things made,
the knower-all, the holy sage ;
The Lord in whom all time doth close,
in whom all goodness doth repose—
The hand that form and spirit doth guide,
in whom the *gunas* concealed do lie ;
Who binds the soul or sets it free,
as is His just, divine, decree.

—: o :—

स तन्मयो ह्यमृत ईशसंस्थो
ज्ञः सर्वगा भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यत ईशनाय ॥

17. sa tanmayo hy amrtaa eesha-samsto jnas sarvago bhuvana-syaasya goptaa
ya eeshe asya jagato nityam eva-naanyo hetur vidyate eeshanaaya.

* * * * *

17. Of all the universe the soul,
His are these worlds of forms untold ;
Immortal King who soverign reigns,
Who in all bodies doth remain :
His brilliant radiance ever gleams,
Protector of these worlds supreme !
Who else these toiling worlds could plan ?
this order from oblivion born ;

—: o :—

यो ब्रह्माणं विदयाति पूर्वं यो वे वेदाश्च प्रहिणोति तसमे ।
तं ह देवे ग्रात्मबुद्धिप्रकाशां मुमुक्षुर्व शरणमहं प्रपद्ये ।।
निष्कलं निष्क्रियं शान्तं निरवद्यं निरन्जनम ।
ग्रमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ।।
यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ।।
तपः प्रभावाद देवप्रसादच्च
ब्रह्म ह श्वेताश्वतरोथ विद्वान् ।
ग्रत्याश्रमिभ्यः परमं पवित्रं
प्रोवाच सम्यगृषिसङघजुष्टम् ।।
वेदान्ते परम गुहयं प्रुराकल्पे प्रचोतिदम् ।
नाश्प्रशान्ताय दातव्यं नाश्पुत्रायशिष्याय वा पुनः ।।
यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता हयर्थाः प्रकाशन्ते महात्मनः ।।

* * * * *

18-23. yo brahmaanam vidadhaati poorvam, yo vaivedaamsh ca prahinoti tasmai
tam ha devam aatma-buddhi-prakaasham
mumukshur vai sharnam aham prapadye.
nishkalam nishkriyam shaantam niravadyam niranjanam,
amrtasya param setum dagdhendhanam ivaanalam.
yadaa carmavad aakaasham veshtayishyanti maanavaah
tadaa devam avijnaaya duhkhasyaanto bhavishyati.

—: o :—

tapah-prabhaavaad deva-prasaadaac ca, brahmaa ha shvetaashvataro 'tha vidvaan.
atyaashramibhyah paramam pavitram, provaaca samyag-rshi-samgha-jushtam.
vedaante paramam guhyam puraakalpe pracoditam
naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah.
yasya deve paraa bhaktir yathaa deve tathaa gurau,
tasyaite kathitaa hy arthaah, prakaashante mahaatmanah, prakaashante mahaatmanah.

* * * * *

18-23. O ! *Brahmaa's* holy sire,
Him who the *Vedas* gave,
With Thine own grace attired
To Thee we humbly pray !
O ! Lord untainted, whole,
Actionless, calm, and free !
To Thee a bridge we throw
Of immortality !
O ! Lord our ignorance
Destroy, as fuel is burnt :
Without Thee Lord to know
Vain sorrows to surcease,

—: o :—

As space and sky to roll
As 'twere a leather's piece !
Thus by austerity,
And with His grace divine,
Wise Shvetashvatara did teach
Brahman to seers sublime ;
This secret wisdom hide
From one with passion swayed,
Unworthy son, unwise,
Who is not pupil made—
For in the souls divine,
To God and teacher bound
With bonds of love, do shine
These noble truths, renowned.

—: o :—

Introduction to the Katha Upanishad

The *Katha Upanishad* is one of the most widely read *Upanishad.* It gives a vivid description of the nature of *Brahman,* and the way to attain it. It begins with a story.

Vajashravasa, a *Brahmin,* performed a sacrifice in which he gave away all his possessions. Amongst these were some old and useless cows. When his son, Naciketas, a spiritually minded lad, saw them, he felt sure that no good would come of giving such an unworthy gift. So he urged his father to offer him too, and asked him again and again to whom he would go. This angered the old man, and he exclaimed : 'To Death, I offer thee !' The conscientious Naciketaas took this as a command, and gladly departed for the abode of Yama—the god of Death. But Yama was not at home, and Naciketaas had to wait at his door three days before he came back. In order to make up for this discourtesy, especially to a *Brahmin* lad, Yama promised the boy three boons. 'Let my father not feel angry or concerned at my departure,' Naciketaas said, 'that is my first wish.' As his second boon he desired to know the nature of the Fire-sacrifice, which would take him to the abode of the gods. Yama granted him both the boons, true to his promise, and instructed him in the manner of the sacrifice. 'Now ; said he, 'ask your final boon !

'When a man is dead, 'Naciketaas said, 'some say he exists, and others that he doesn't. This I would like to know—what is the truth about the soul ! 'Yama tried to dissuade the boy from pressing his last boon. He offered him all the joys of the earth—elephants, cattle, horses, long years of life, children, gold, and beautiful

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damsels—but all to no purpose. 'I have seen the evanescence of these things ! 'the boy exclaimed, 'and I have no longer a thirst for them. Keep them yourself—the horses, the dance, and the song. What lies beyond death, that only I wish to know, and I'll ask no other boon'. Thus cornered, Yama had no other choice, and he proceeded to tell Naciketaas the nature of the soul.

The Self, Yama said, is the eternal *Om*—the primal sound. It is birthless and deathless, and everlasting. It is not killed when the body dies. It is the core of all things, and the changeless amidst the changeable.

It is only when the mind becomes pure through devotion, right action, self-control, and contemplation, that it can be known. The mind and the senses should be controlled like the expert charioteer who strongly holds back his wild horses. It is necessary to achieve tranquillity through meditation, so that a man can successfully proceed on this difficult path, sharp as a razor's edge.

The *Atman*, Yama, continued, dwells within the inmost heart, and is the eternal witness through all the states of consciousness—the waking, the dreaming, and the dreamless sleep. Though identified with the body, it is separate from it, like the drops of water on a lotus leaf. As soon as ignorance is destroyed, self-knowledge can be attained, even in this life. Such knowledge can be given to a worthy aspirant by a teacher who has himself attained it by practising self-control and meditation.

When Yama had taught this wisdom to Naciketaas, the boy saw the Truth, and attained *Brahman.*

—: o :—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णसय पूर्णमादाय पूर्णमेवावशिष्यते ।।
भद्रं कर्णभिः श्रृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिैररंगैसतुष्टुवां सस्तनूभिर्व्यशेम देवहितं यदायुः ।।
सह नवाववतु । सह नौ भुनयुक्त । सह वोर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।।
ओम् शान्तिः । शांतिः । शांतिः ।

Invocation

Poornamadah poornamidam poornaat poornam udacyate
poornasya poornam aadaaya poornam evaavashi-shyate.
bhadram karnobhih shrnuyaam devaah bhadram-pashyemaa kshbhir yajatraah
sthirai rangestu 'shtuvaa sastanoo bhivarya shem devkitam yadaayuh.
sah naavavatu : sah nau bhunuktu : sah veeryam karvaavahai :
tejasvinaadhee tamastu : maa vidveshaa vahai : vidveeshaa.
aum shaantih : shaantih : shaantih.

* * * * *

From forth the fullness take the full,
And yet the full is left behind ;
For this is full, and that is full,
And in the full we fullness find.

May we O ! holy ones,
See that which pure doth lie,

And hear the praises sung
In sacred hymns that rise.

Upon the sea of time
May we with pleasure ply
This ship of life assigned,
And when the time comes nigh :

Upon the alter place,
In thankfulness our might—
As earth returns the rays
Of sun when nears the night.

May Thou our Saviour be
O ! *Brahman*, Thou our guide—
The breath of life, the seed
Of all that lives and dies.

May we with vigour strive
To reach the source divine ;
May from us hatred fly,
And wisdom ever shine !
Aum, peace ! peace ! peace !

—: o :—

उशंन् ह वै वाजश्रवसः सर्ववेदसं ददौ
तस्य ह नचिकेता नामपुत्र आस ॥

Chapter One

Section 1

1. ushan ha vai vaajashravasah sarva-vedasam dadau :
tasya ha naciketaa naama putra aasa.

* * * * *

1. The gods to please, Vajashravasa,
Unto the priests an offering made
Of all that he did treasure, save,
His son Naciketas.

—: o :—

तं ह कुमारं सन्तं दक्षिणासु नीयमानसु श्रद्धाविवेश, सोऽमन्यताः

2. tam ha kumaaram santam dakshinaasu neeyamaa-naasu shraddhaa-vivesha, so'manyata.

* * * * *

2. And as the gifts to them went round,
The boy his wandering gaze did fix,
And overpowered with faith did wist
Them of no great account,

—: o :—

पीतोदका जग्धतृणा दुग्धदोहा निरीन्द्रियाः ।
अनन्द नाम ते लोकास्तान् स गच्छति ता ददात्

3. peetodakaa jagdha-trnaa dugadha-dohaa nirindriyaah
anandaa naama te lokaas taan sa gacchata taa dadat.

* * * * *

3. Such cattle dry and bent with age,
And offering soulless, spiritless,
Lead not unto the regions blest,
Where dwells the pious sage.

—: o :—

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥

4. sa hovaaca pitaram, taata kasmai maam daasya-seeti,
dviteeyam trteeyam : tam hovaaca : mrtyave tvaa dadaameeti.

* * * * *

4. Thus thought the youth, and steadily
Thrice asked, 'To whom do I go sire ?'
His father loud exclaimed with ire
'To Death I offer thee !'

—: o :—

भहूननामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद् यमस्य कर्तव्यं यन्मयाद्य करिष्यति ।।

5. bahoonaam emi prathamah, bahoonaam emi madhyamah ;
Kim svid yamasya kartavyam yan mayaadya karishyati.

* * * * *

5. Neither the first nor yet the last
Of Death's offering am I, O ! sire,
What duty doth my gift desire !
Thus mused Naciketas.

—: o :—

अनुपश्य यथा पूर्वे प्रतिपश्यचत तथापरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजयते पुनः ।।

6. anupashya yathaa poorve pratipashya tathaapare,
sasyam iva martyah pacyate sasyam ivajaayate punah.

* * * * *

6. And to his father woebegone
He said, O ! sire, thine word to keep,
For Death's scythe doth all mortals reap,
As ears of ripening corn.

—: o :—

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ।।

7. vaishvaanarah pravishaty atithir braahmano grhaan :
tasyaitaam shaantim kurvanti, hara vaivasvato-dakam.

* * * * *

7. Then did to Death he swiftly flee
And for three nights did wait. As fire
By water is appeased, a tired
Guest is by courtesy !

—: o :—

आशाप्रतीक्षे संगतं सूनृतां
चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन् वसति ब्राह्मणो गृहे ।।

8. aashaa-prateekshe samgatam soonrtaam ceshtaa-poorte putra-pashoomsh ca sarvaan
etad vrnkte purushasyaalpamedhaso yasyaanash-nan vasati braahmano grhe.

* * * * *

8. And hope and joy are cast away,
And fruit of acts, and friendship lost,
When at some door without repast,
A *Brahmana* poor doth stay.

—: o :—

तिस्रो रात्रीर्यदवात्सीर्गृहे
मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।।
नमऽस्तेस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात् प्रति त्रीन् वरान् वृणीष्व ।।

9. tisro raatreer yaad avatseer grhe me'nashnan
brahman atitthir namasyah.
namaste'stu, brahman ; svasti me'stu ; tasmaat
prati treen varaan vrneeshva.

* * * * *

9. YAMA SAID

O ! cursed am I that you did pine
In cold and hunger at my door,
O ! *Brahmana*, may three gifts be yours,
To ease my burdened mind.

—: o :—

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभि मृत्यो ।
त्वतं प्रसृष्टं माभिवदेत् प्रतीत एतत् त्रयाणां प्रथमं वरं वृणे ।।

10. shaanta-samkalpah sumanaa yathaa syaad veeta-
manyur gautamo maabhi mrtyo,
tvat-prasrshtam maabhivadet prateeta, etat trayaa-
naam prathamam varam vrne.

* * * * *

10. NACIKETAS SAID

O ! Lord of Death my craving hear,
May free from rage my father greet
Me ; when from thee I am released,
And unto him come near.

—: o :—

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्यु
स्त्वां ददृशिवान् मृत्युमुखात् प्रमुक्तम् ।।

11. yathaa purastaad bhavitaa prateeta auddaalakir aarunir matprasrshtah
sukham raatreesh shayitaa veetamanyus tvaam dadrshivaan mrtyumukhaat pramuktam.

* * * * *

11. YAMA SAID

Through my grace shall Auddaalaki,
Old Aruna's son, his anger past,
In peace rest, thee to find, at last
From the jaws of Death set free.

—: o :—

स्वर्ग लोके न भयं किञ्चनास्ति
न तत्र तवं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ।।

12. svarge loke na bhayam kim ca naasti na tatra tvam na jarayaa bibeti.
ubhe teertvaa ashanaayaa pipaase shokaatigo modate svarga-loke.

* * * * *

12. NACIKETAS SAID

There broods no fear in paradise
Nor thirst, nor age, nor sorrows vain,
And life eternal doth remain,
And thou dost not abide !

—: o :—

स त्वमग्निं स्वर्ग्यमध्येषि
मृत्यो प्रब्रूहि तं श्रद्दधानय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद्द्वितीयेन वृणे वरेणा ॥

13. sa tvam agnim svargyam adhyeshi mrtyo, prabroohi tam shraddadaanaaya mahyam
svarga-lokaa amrtatvam bhajanta, etad dviteeyena urne varena.

* * * * *

13. May thou unveil to me this fire
From which immortal life doth spring,
May thou such knowledge to me bring,
This too, is my desire.

—: o :—

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन्
अनन्तोकाप्तिमथे प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम ॥

14. pra te braveemi tad u me nibodha svargyam agnim naciketah prajaanan
ananthalokaaptim atho pratishthaam viddhi, tvam etam nihitam guhaayaam.

* * * * *

14. YAMA SAID

Know thou, O youth, the holy light
That leads unto the regions blest,
On which this universe doth rest,
And in the heart resides.

—: o :—

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत् प्रत्यवदद् यथौक्त-
मथास्य मृत्युः पुनरेवाह तुष्टः ।।

15. lokaadim agnim tam uvaaca tasmai, yaa ishtakaa, yaa vateer vaa, yathaa vaa.
sa caapi tat pratyavadat yathoktam ; athaasya mrtyuh punar evaaha tushtah.

* * * * *

15. How from the fire all things awoke,
And how the sacrifice was planned,
He made the youth to understand,
And pleased with him, Yama spoke.

—: o :—

तमब्रवीत् प्रयमाणो महात्मा:
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः
सृङ्कांचेमामनेकरूपां गृहाण ।।

16. tam abraveet preeyamaano mahaatmaa varam tavehaadya dadaami bhooyah.
tavaiva naamnaa bhavitaayam agnih, srnkaam cemaam aneka-roopaam grhaana.

* * * * *

16.

YAMA SAID

Thou art my chosen, by the name,
This sacrificial fire shall rise ;
And thine the path of action wise,
This many-sided chain.

—: o :—

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं
त्रिकर्मकृत् तरति जन्ममृत्यु ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमां शान्तिमत्यन्तमेति ।।

17. trinaaciketas tribhir etya sandhim trikarma-krt tarati janma-mrtyoo
brahmajajnam devam eedyam viditvaa nicaayye' maam shaantim atyantam eti.

* * * * *

17. He who doth learn, and learning know,
And knowing act, the truth his guide,
Who *Brahman* knows, the source of life,
He unto peace doth go.

—: o :—

त्रिणाचिकेतस्त्रयमेतद् विदित्वा
य एवं विव्दांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ।।

18. trinaaciketas trayam etad viditvaa ya evam vidvaamsh cinute naaciketam,
mrtyu-paashaan puratah pranodya shokaatigo modate svarga-loke.

* * * * *

18. To Naciketas who thus lights
The holy fire, he goes beyond
The seas of death, and sorrow's storm,
And unto heaven flies.

—: o :—

एष तेऽग्निर्नचिकेत: स्वर्ग्यो
यमवृणीथा व्दितीयने वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनास-
स्तृतोयं वरं नचिकेतो वृणीष्व ।।

19. esha te'gnir naciketas svargyo yam avrneethah
dviteeyena varena.
etam agnim tavaiva pravakshyanti janaasas;
trteeyam varam naciketo vrneeshva.

* * * * *

19. And unto Brahman shall they soon
Arrive, and find eternal rest,
Who by thy sacrifice are blest—
Ask now thy final boon.

—: o :—

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद् विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीय: ।।

20. yeyam prete viciktsaa manushye 'steety eke
naayam asteeti caike etat vidyaam anushishtas
tvayaaham, varaanaam esha varas trteeyah.

* * * * *

20.

NACIKETAS SAID

When from its home the soul doth flee,
Some say it is, and some 'tis not ;
How doth it live, and where doth pause,
This would I learn from thee.

—: o :—

देवैरत्रापि विचिकित्सतं पुरा
न हि सुज्ञेयमणुरेष धर्मः ।
अन्य वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥

21. devair atraapi vicikitsitam puraa, na hi suvij-
neyam, anur esha dharmah,
anyam varam naciketo vrneeshva, maa moparot-
seer ati maa srjainam.

* * * * *

21. YAMA SAID

Even the gods of old did find
These truths beyond their ken, O ! child,
They hard of comprehension lie,
Me from this boon unbind !

—: o :—

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥

22. devair atraapi vicikitsitam kila, tvam ca mrtyo
yan na suvijneyam aattho,
vaktaa caasya tvaadrg-anyo na labhyah ; naanyo
varas tulya etasy kashcit.

* * * * *

22. NACIKETAS SAID

Do thou, O ! Yama, to me impart
Where life's young bud its sweetness rests ;
Beyond the round of births and deaths,
Where dwells the soul at last.

—: o :—

शतायुषः पुत्रपौत्रान् वृणीष्व
बहून् पशुन् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥

23. shtaayushah putra-pautraan vrneeshva, bahoon pashoon hasti-hiran-yam ashvaan
bhoomer mahad-aayatanam vrneeshva svayam ca
jeeva sharado yaavad icchasi.

* * * * *

23. YAMA SAID

Choose sons and grandsons, strong and old,
And elephants, and cattle bright,
Choose for thyself long years of life,
And horses swift, and gold !

—: o :—

एतत् तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजे करोमि ॥

24. etat tulyam yadi manyase, varam vrneeshva, vittam cira-jeevi-kaam ca,
mahaa-bhoomau naciketas tavam edhi, kaamaa-naam tvaa kaama-bhaajam karomi.

* * * * *

24. And whate'er else that thou canst name
Thee shall I grant—all thy desires ;
And dreams to which thou mayst aspire,
As wealth, and life, and fame.

—: o :—

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामांछन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं माऽनुप्राक्षीः ॥

25. ye ye kaamaa durlabhaa martya-loke sarvaan kaamaamsh chandatah praarthayasva.
imaa raamaah, sarathaah satooryaah, na heedr-shaa lambhaneeya manushyaih.
aabhir mat-prattaabhih paricaarayasva, naciketo, maranam maanupraaksheeh.

* * * * *

25. The things for which men toil and slave
Be thine ; lo ! here are maidens fair.
And musicians, and charioteers—
Ask not of death I pray !

—: o :—

श्वो भावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥

26. shvo-bhaavaa martyasya yad antakaitat sarven-driyaanaam jarayanti tejah
api sarvam jeevitam alpam eva tavaiva vaahaas tava nrtya-geete.

* * * * *

26. NACIKETAS SAID

Evanescent are these—so long
They last, as bubbles ; vain, O ! Yama !
All life to nothingness doth come ;
Thine be the dance and song !

—: o :—

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्य चेत्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु में वरणीयः स एव ॥

27. na vittena tarpaneeyo manushyah, lapsyaamahe vittam adraakshma cet tvaa.
jeevishyaamo yaavad eeshishyasi tvam varastu me varaneeyah sa eva.

*   *   *   *   *

27. What happiness wealth brings ? What power
Can lie in riches ? These do fade
When on them falls thy fearful shade ;
We dread thee every hour !

—: o :—

अजीर्यताममृतानामुपेत्य
जीर्यन् मर्त्यः क्वधः स्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदा-
नतिदीर्घे जीवते को रमेत ॥

28. ajeeryataam amrtaanaam upetya jeeryan martyah kvadhasthah prajaanan
abhidhyaayan varnaratipramodaan, atideerghe jeevite ko rameta.

*   *   *   *   *

28. He who hath seen the peace that shines
Beyond all passing joy and pain,
And seen all pleasures, brief, and vain,
Shall he for living pine ?

—: o :—

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत् साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥

29. yasminn idam vicikitsanti mrtyo yat saamparaaye mahati broohi nas tat,
yo'yam varo goodham anupravishto naanyam tasmaan naciketaa vrneete.

* * * * *

29. This wouldst I know—what lies beneath
This transient life ; what lamp doth burn
Beneath the veil of no-return :
No other boon I seek !

—: o :—

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थं पुरुषं सिनीतः ।
तयोः श्रेय आददानास्य
साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥

Chapter One

Section 2

1. anyac chreyo anyad utaiva preyaste ubhe naanaarthe purusham sineetah :
tayoh shreya aadadaanasya saadhu bhavati, heeyate 'rthaad ya u preyo vrneete.

* * * * *

1. Then did the Prince of wisdom say—
Diverse the good and pleasant know ;
The one to blessedness doth go,
The other evil's way.

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद् वृणीते ॥

2. shreyash ca preyash ca manushyam etas tau sam-
pareetya vivinakti dheerah.
shreyo hi dheero' bhipreyaso vrneete, preyo
mando yoga-kshemaad vrneete.

* * * * *

2. The good and pleasant onward speed
Unto all men ; the good the wise
Doth choose-but for the pleasant strives
The fool of worldly greed.

—: o :—

स त्वं प्रियान् प्रियरुपांश्च कामा-
नभिध्यायन् नचिकेतोऽत्यस्त्राक्षीः ।
नैतां सृङ्क वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥

3. sa tvam priyaan priyaroopaamsh ca kaamaan
abhidhyaayan naciketo, tyasraaksheeh ;
naitaam srnkaam vittamayeem avaapto yasyaam
majjanti bahavo manushyaah.

* * * * *

3. But thou the path of vain desire
Hath shunned, O ! youth—the pleasant snare—
Where scheming mortals unaware
Are caught, and soon expire.

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवो लोलु पन्त ॥

4. dooram ete vipareete vishoocee, avidyaa yaa ca vidyeti jnaataa :
vidyaabheepsinam naciketasam manye, na tvaa kaamaa bahavo lolupantah.

* * * * *

4. The flame of knowledge here doth burn,
And there the night of untruth lies ;
But thou from vain desires didst fly,
In wisdom to sojourn.

—: o :—

अविद्यायामन्तरे वर्तमाना:
स्वयं धीरा: पाण्डेतम्मन्यमाना: ।
दन्द्रभ्यमाणा: परयिन्ति मूढा
अन्धेनैव नीयमाना यथान्धा: ॥

5. avidyaayaam antare vartamaanaah, svayam dheeraah panditam manyamaanaah.
dandramyamaanaah pariyanti moodhaah, andhenaiva neeyamaanaa yathaandhaah.

* * * * *

5. The fool in ignorance doth dwell,
With his false wisdom sore deceived ;
Upon the crooked path his feet,
As blind by blind are led.

—: o :—

न साम्यपरायः प्रतिभाति बालं
प्रमाद्यन्ते वित्तमोहे नमूढम् ।
अयं लोको नास्ति पर इति
मानी पुनः पूनर्वंशमापदयते मे ॥

6. na saamparaayah pratibhaati baalam pramaadya-
natam vittamohena moodham :
ayam loko naasti para iti maanee, punah punar
vasham aapadyate me.

* * * * *

6. Deluded by false riches—vain—
He thinks there nothing lies beyond,
And bound by folly to me comes
Again, and yet again.

—: o :—

श्रवणायापि वहुभिर्यो न लभ्यः
श्रृण्वन्तोऽपि बहवो यं न विद्यु : ।
आश्चर्यो वक्ता कुशलो स्य लब्धाऽऽ-
श्चर्यो ज्ञाता कुशलानुशिष्टः ॥

7. shravanaayaapi bahubhir yo na labhyah, shrn-
vanto'pi bahavo yam na vidyuh
aashcaryo vaktaa kushalo' sya labdhaa, aashcaryo
jnaataa kushalaanushishtah.

* * * * *

7. Whom few do know, and knowing, yet
Know not ; blest is who him doth strive
To know ; and blest the teacher wise
Unto such knowledge wed.

—: o :—

न नरेणावेरण प्रोक्त एष
सुविज्ञेयो बहुंधा चिन्त्यमानः।
अनन्यप्रोक्ते गतिस्त्र नासस्य-
णीयान् ह्यतर्कयमणुप्रमाणात् ॥

8. na narenaavarena proktaa esha suvijneyo bahudhaa cintyamaanah :
ananya-prokte gatir atra naasty aneeyaan hy atarkyam anupramaanaat.

* * * * *

8. Unseen, unheard, him who can tell ?
For he lives not with little minds ;
Of subtle ways-him doth one find
Who with the *Brahman* dwells.

—: o :—

नैषा तर्कण मतिरापनेया
प्रोकतान्येनैब सुज्ञानाय प्रेष्ठि ।
यां त्वमापः सत्यधृतिर्वतासि
त्वादुङ्नो भूयान्नचिकेतः प्रष्टा ॥

9. naisha tarkena matir aapaneyaa, proktaanyenaiva sujnaanaaya preshtha :
yaam tvam aapas satyadhritir bataasi ; tvaadrn no bhooyaan naciketah prashtaa.

* * * * *

9. Not by cavil O ! comrade mine,
Doth he this gain ; but by love deep—
A seeker of the truth as thee
May we another find !

—: o :—

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥

10. jaanaamy aham shevadhir ity anityam, na hy adhruvaih praapyate hi dhruvam tat
tato mayaa naciketash cito'gnir anityair dravyaih praaptavaan asmi nityam.

* * * * *

10. Who knoweth more that wealth doth fade,
And all these beings do soon expire ;
Yet through the flames of the holy fire
A house in heaven I made.

—: o :—

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठा दृष्टवा
धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥

11. kaamasyaaptim jagatah pratishthaam krator aanantyam abhayasya paaram
stoma-mahad urugaayam pratishthaam drshtvaa dhrtyaa dheero naciketo' tyasraaksheeh.

* * * * *

11. But thou hast seen the treasures vast
Of heaven and earth before thee lie,
And from them thou hast turned thine eyes,
O ! wise Naciketas !

—: o :—

तं दुर्दर्शं गूढमनप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षको जहाति ।।

12. tam dudarsham goodham anupravishtam guhaa-
hitam gahva-reshtham puraanam
adhyaathma-yogaadhigamena devam matvaa
dheero harsha-shokau jahaati.

* * * * *

12. Lost in the Self who steadfast sees
The light that in the heart resides,
He is the sage, serene and wise,
From joys and sorrows free.

—: o :—

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा
विवृतं सद्म नचिकेतसं मन्ये ।।

13. etac chrutvaa samparigrhya martyah pravrhya
dharmyam anum etam aapya
sa modate modaneeyam hi labdhvaa vivrtam
sadma naciketasam manye

* * * * *

13. The light doth shine beyond the gate
Of flesh, where earthly sorrows cease,
Which seen the soul doth find release,
For thee such bliss awaits.

—: o :—

अन्यत्र धर्मादन्यत्राधर्मा-
दन्यत्रास्मात् कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च
यत् पश्यति तद् वद ॥

14. anyatra dharmaad anyatraadharmaad anyatraas-
maat krtaakrtaat.
anyatra bhootaac ca bhavyaac ca yat tat pashyasi
tad vada.

* * * * *

14.

NACIKETAS SAID

Beyond effect and cause, beyond
All right and wrong, beyond all deeds,
Beyond all time what lies concealed,
Of that tell me, O ! Yama.

—: o :—

सर्वे वेदा यत् पदमामनन्ति
तपांसि सर्वाणि च यद् वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं सङ्ग्रहेण ब्रवीम्योमित्येवत् ॥

15. sarve vedaa yat padam aamananti, tapaamsi
sarvaani ca yad vadanti,
yad icchanto brahmacaryam caranti, tat te padam
samgrahena braveemi : aum ity etat.

* * * * *

15.

YAMA SAID

That which the Vedas teach, the home
Of all penances, which desires
The youth to *brahmacharya* who aspires,
That know the mystic Aum.

—: o :—

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

16. etadd hy evaaksharam brahma, etadd hy evaak-
sharam param.
etadd hy evaaksharam jnaatvaa, yo yad icchati
tasya tat.

* * * * *

16. This is the light that ever shines
Beyond all darkness, this the glow
Of all things noble ; 'twill' bestow,
Whate'er desires are thine.

—: o :—

एतदालम्बनं श्रेष्ठतंतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥

17. etad aalambanam shreshtham etad aalambanam
param
etad aalambanam jnaatvaa brahma-loke mahee-
yate.

* * * * *

17. And through its light he doth discern
Regions of bliss where truth abides ;
The shore of *Brahman* where doth lie
The land of no return.

—: o :—

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं
पुराणो न हन्यते हन्यमाने शरीरे ॥

18. na jaayate mriyate vaa vipashcin naayam kutaash-
cin na babhoova kaschit :
ajo nityah shashvato'yam puraano na hanyate
hanyamaane shareere.

* * * * *

18. Unborn it is, nor doth it die,
Beyond the world of cause and change,
Eternal being ; he is not slain
When dead the body lies.

—: o :—

हन्ताच्छयेम चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

19. hantaa cen manyate hantum hatash cen manyate
hatam,
ubhau tau na vijaaneeto naayam hanti na hanyate.

* * * * *

19. For both the slain and slayer vain
To think 'tis slain or it doth slay,
For slayer and slain, deceived are they—
It slays not, nor is slain.

—: o :—

अणोरणीयान् महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातु प्रसादान्महिमानमात्मनः ॥

20. anor aneeyaam mahato maheeyaan, aatmaasya
jantor nihito guhaayaam :
tam akratuh pashyati veeta-shoko dhaatu-prasaa-
daan mahimaanam aatmanah.

* * * * *

20. Small and yet great, from sorrow free,
Within the heart it doth abide ;
He in whose soul doth calmness lie,
Its greatness doth perceive.

—: o :—

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥

21. aaseeno dooram vrajati, shayaano yaati sarvatah :
kastam madaamadam devam mad anyo jnaatum
arhati.

* * * * *

21. Still, and yet moving, far, yet near,
He lieth here, and fills all space,
And form and formless is his grace :
Who knows this mystic seer ?

—: o :—

अशरीरं शरीरेष्वनस्थेष्ववस्थितम् ।
महान्त विभुमात्मानं मत्वा धीरो न शोचति ।।

22. ashareeram shareereshu, anavastheshv avasthitam, mahaantam vibhum aatmaanam matvaa dheero na shocati.

* * * * *

22. Within these bodies doth he sleep,
That living flame that ever lights
All darkness ; this who doth espy,
Knows neither fear nor grief.

—: o :—

नायमात्मा प्रवचनेन लभ्यो
न मेघया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्वैष आत्मा विवृणुते तनूं स्वाम् ।।

23. naayam aatmaa pravacanena labhyo na medhayaa, na bahunaa shrutena :
yamevaisha vrnute, tena labhyas tasyaisha aatmaa vivrnute tanoom svaam.

* * * * *

23. The Self is not by knowledge known,
Nor by the mind, nor hearing vain—
On whom his grace benign doth reign,
He chooses as his own.

—: o :—

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

24. naavirato dushcaritaan naashaanto naasamaahitah
naashaanta-maanaso vaapi prajnaanenaainam
aapnuyaat.

* * * * *

24. Not he who hath not evil slain,
Nor of mind restless, far removed
From oneness ; with desires confused—
Can to the Self attain.

—: o :—

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

25. yasya brahma ca kshatram ca ubhe bhavata
odanah
mrtyur yasyopasecanam ka itthaa veda yatra sah.

* * * * *

25. Who hath not thus his mind resolved—
Brahmana or *Kshatriya* ; What doth he
Of that eternal radiance see,
In which this world dissolves ?

—: o :—

ऋतं पिबन्तौ सुकृतस्यलोके
गुहां प्रविष्टो परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेता: ॥

Chapter One

Section 3

1. rtam pibantau sukrtasya loke guhaam pravishtau
   parame paraardhe,
   chaayaa-tapau brahma-vido vadanti, pancaagnayo
   ye ca tri-naaciketaah.

* * * * *

1. Two selves are there who action taste
   And in the inmost heart reside—
   Who *Brahman* know, who sacrifice
   See them as light and shade.

—: o :—

य: सेतुरीजानाना मक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥

2. yas setur eejaanaanaam aksharam brahma yat
   param,
   abhayam titeershataam paaram naaciketam
   shakemahi.

* * * * *

2. The one hath built, and nevermore
   Shall build, he is that *Brahma* desires—
   One with the sacrificial fire
   Shall find the distant shore.

—: o :—

आत्मानं रथिनं विध्दि शरीरं रथमेव तु।
बुध्दिं तु सारधि विध्दि मनः प्रग्रहमेव च ।।

3. aatmaanam rathinam viddhi, shareeram ratham eva tu :
buddhim tu saaradhim viddhi, manah pragraham eva ca.

* * * * *

3. On body's chariot doth recline
The self its lord ; the minds reins are—
The intellect the charioteer :
Thus verily I find.

—: o :—

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।।

4. indriyaani hayaan aahur vishayaams teshu gocaraan,
aatmendriya-mano-yuktam bhoktety aahur maneeshinah.

* * * * *

4. The senses are the horses swift,
Their objects dear the path they roam,
For sense and body are the home
Of fading worldly bliss.

—; o :—

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथे : ।।

5. yas tv avijnaanavaan bhavaty ayuktena manasaa sadaa,
tasyendriyaany avashyaani dushtaashvaa iva saaratheh.

* * * * *

5. And he whose mind doth riotous run
Whose senses are not in his sway,
Him do the wild steeds lead away,
He doth to ruin come.

—: o :—

यस्तु विज्ञानवान् भवित युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ।।

6. yas tu vijnaanavaan bhavati, yuktena manasaa sadaa,
tasyendriyaani vashyaani sadashvaa iva saaratheh.

* * * * *

6. But he of understanding wise,
Whose mind is calm and senses curbed,
His chariot neither sways nor swerves,
Its steeds do gently ply.

—: o :—

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत् पदमाप्नोति संसारं चाधिगच्छति ।।

7. yas tv avijnaanavaan bhavaty amanaskas sadaa' shucih
na sa tat padam aapnoti samsaaram caadhigacchati.

* * * * *

7. Whose mind with evil is defiled,
And who in ignorance doth rest
Bound on the wheel of life and death,
Doth ever fall and rise.

—: o :—

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत् पदमाप्नोति यस्माद् भूयो न जायते ।।

8. yas tu vijnaanavaan bhavati samanaskas sadaa shucih
sa tu tat padam aapnoti yasmaat bhooyo na jaayate.

* * * * *

8. But he whose mind doth pure remain
Lit by the flame of knowledge bright,
He freed from death and freed from life
Is never born again.

—: o :—

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान् नरः ।
सोऽध्वनः पारमाप्नोति तद् विष्णोः परमं पदम् ।।

9. vijnaanasaarathir yastu manah pragrahavaan narah,
so' dhvanah param aapnoti tad vishnoh paramam padam.

* * * * *

9. Thus drawing fast the reins he flies
The charioteer of steadfast mind—
Where dwells the light that ever shines
Beyond all mortal eyes.

—: o :—

इन्द्रियेभ्यः परा ह्यर्थ अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुध्दिर्बुध्देरात्मा महान् परः ।।

10. indriyebhyah paraa hy arthaa, arthebhyash ca param manah,
manasash ca paraa buddhir buddher aatmaa mahaan parah.

* * * * *

10. Beyond the senses, objects lie,
And yet beyond them mind and thought,
That lead unto the goal long sought—
The Self that never dies.

—: o :—

महतः परमव्यक्तमव्यक्तात् पुरुषः परः
पुरुषान्न परं किञ्चत् सा काष्ठा सा परा गतिः ॥

11. mahatah param avyaktam, avyaktaat purushah parah
purushaan na param kincit : saa kaashthaa, saa paraa gatih.

* * * * *

11. Beyond the Self the fount of life,
And still beyond the Spirit's bliss ;
And further than this nothing is—
The goal of all that strives.

—: o :—

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुध्दया सूक्ष्मया सूक्ष्मदर्शिभिः ॥

12. esha sarveshu bhooteshu goodho'tmaa na prakaashate,
drshyate tvagryayaa buddhyaa sookshmayaa sookshma-darshibhih.

* * * * *

12. Within the fortress of the flesh
It* hidden lies, unheard, unseen,
Save by the seer of mind serene
On whom its light is shed.

—: o :—

---

*The Self

यच्छेद् वाङ्ग मनसी प्राज्ञस्तद् यच्छेज्ज्ञान आत्मानि ।
ज्ञानमात्मानि महति नियच्छेत तद् यच्छेच्छान्त आत्मनि ॥

13. yacched vaan manasee praajnas tad vacchej
jnaana-aatmani
jnaanam aatmani mahati niyacchet, tad yacchec
chaanta-aatmani.

* * * * *

13. When mind's still ocean is not fraught
By speech ; when knowledge thought enshrouds,
When wisdom unto calm is bowed,
Know man is near to God !

—: o :—

उत्तिष्ठत जाग्रत
प्राप्य वरान् निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत् कवयो वदन्ति ॥

14. uttishthata jaagrata praapya varaan nibodhata :
kshurasya dhaaraa nishitaa duratyayaa, durgam
pathas tat kavayo vadanti.

* * * * *

14. Arise O ! traveller from thy sleep,
Lo ! yonder lies thy journey's end !
As razor's edge, and hard to wend,
The path beneath thy feet !

—: o :—

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ।।

15. ashabdam asparsham aroopam avyayam tathaa
arasam nityam agandhavac ca yat
anaady anantam mahatah param dhruvam
nicaayya tam mrtyu-mukhaat pramucyate.

* * * * *

15. Sound, touch, and form, and taste, and smell,
Beginning, end, change, and decay,
It knoweth not ; who sees the way,
From death removed doth dwell.

—: o :—

नाचिकेतमुपाख्यांन मृत्युप्रोक्तं सनातनम् ।
उक्तवा श्रुत्वा च मेघावी ब्रह्म लोके महीयते ।।

16. naaciketam upaakhyaanam mrtyu-proktam sanaa-
tanam
uktvaa shrutvaa ca medhaavee brahma-loke
maheeyate.

* * * * *

16. This ancient wisdom, by Yama taught,
Who hears and tells, indeed is blest,
For he in wisdom ever rests,
As candle in the dark.

—: o :—

य इमम् परमम् गुह्यं
श्रावयेत् ब्रह्मसंसदि ।
प्रयतः श्राध्दकाले वा तदानन्त्याय
कल्पते तदानन्त्याय कल्पत ॥

17. ya imam paramam guhyam shraavayed brahma-
samsadi
prayatash shraaddha-kaale vaa tad aanantyaaya
kalpate, tad aanan-tyaaya kalpate.

* * * * *

17. And whoso shall to *Brahmanas* wise
These secrets chant, or at the pyre ;
He shall—n ot sinking in the mire—
Find everlasting life.

—: o :—

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद् धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥

Chapter Two

Section 1

1. paraanci khaani vyatrnat svayambhoos tasmaat
paraan pashyati naantaraatman :
kash cid dheerah pratyag-aatmaanam aikshad
avrtta-cakshur amrtat-vam icchan.

* * * * *

1. Creation hath these senses trained
From which the soul doth peer ; but truth
Is his, who blest, doth inward brood,
Not through the senses vain.

—: o :—

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ।।

2. paraacah kaamaan anuyanti baalaas te mrtyor yanti vitatasya paasham.
atha dheeraa amrtatvam viditvaa dhruvam adhru-veshv iha na praarthayante.

* * * * *

2. The ignorant do seek their bliss
In pleasures that do swiftly fly;
But in the world seek not the wise,
Where all ephemeral is.

—: o :—

येन रुपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान ।
एतेनैव विजानाति किमत्र परिशिष्यते ।
एतद् वै तत् ।।

3. yena roopam rasam gandham shabdaan spar-shaamsh ca maithunaan,
etenaiva vijaanaati, kim atra parishishyate : etad vai tat.

* * * * *

3. The soul, of taste, and sound, and smell,
And form, and passion—by which known
Is all this world, of matter sown;
Know that the deathless Self.

—: o :—

स्वप्नान्तं जागरितान्तं चोभौ येनुानपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ।।

4. svapnaantam jaagaritaantam cobhau yenaanupa-shyati,
mahaantam vibhum aatmaanam matvaa dheero na shocati.

* * * * *

4. By it are known both dreamless sleep,
And wakefulness, beyond compare !
Eternal Self ! and everywhere !
Beyond all mortal grief !

—: o :—

य इमं मध्वदं वेद माऽऽत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ।
ऐतद वै तत् ।।

5. ya imam madhvadam veda aatmaanam jeevam antikaat,
eeshaanam bhoota-bhavyasya, na tato vijugupsate: etad vai tat.

* * * * *

5. Who knows the Self as one who tastes
The fruits of action—Spirit vast !
The Lord of future and the past,
He does not slink away.

—: o :—

यः पूर्वं तपसो जातमभ्दयः पूर्वमजायत ।
गुहां प्रविश्य तिष्टन्तं यो भूतेभिर्व्यपश्यत ।
एतद् वै तत् ॥

6. yah poorvam tapaso jaatam adbhyah poorvam ajaayata,
guhaam pravishya tishthantam yo bhootebhir vyapashyata : etad vai tat.

* * * * *

6. From *tapas** was he born, essence
Of Spirit, in the secret heart
Residing, from which he peers forth
Upon the world of sense,

---

*Austerity, see glossary

—: o :—

या प्राणेन संभवत्यदितिर्वदेवतामयी ।
गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत ।
एतद् वै तत् ॥

7. yaa praanena sambhavaty aditir devataamayee,
guhaam pravishya tishthantee, yaa bhootebhir vyajaayata : etad vai tat.

* * * * *

7. *Aditi* , boundless, from which rise.
All gods ; within the heart she lives,
And with all beings her spirit is—
Prakriti, great and wise !

—: o :—

अरण्योर्निहितो जातवेदा गर्भ इव सभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्माद्भिर्मनुष्येभिरग्निः ।
एतद् वै तत् ॥

8. aranyo nihito jaata-vedaa garbha iva subhrto garbhineebhih :
dive diva eedyo jaagrvadbhir havishmadbhir manushyebhir agnih : etad vai tat.

* * * * *

8. The fires twain that burn within
All beings of spirit and matter made,
As babes within their covering laid—
This thou by worship win.

—: o :—

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ।
एतद् वैतत् ॥

9. yatash codeti shuryo astam yatra ca gacchati,
tam devaas sarve'rpitaas tadu naatyeti kash cana :
etad vai tat.

* * * * *

9. Where rising sun its brilliance sheds,
And where its golden disc doth lie
In which all gods do take their rise,
Beyond which none doth tread !

—: o :—

यदेवेह तदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

10. yad eveha tad amutra, yad amutra tad anviha,
mrtyos sa mrtyum aapnoti ya iha naaneva
pashyati.

* * * * *

10. Within the one all this doth fade,
Who many sees to death is tied—
The one is truth, the many lies ;
One form of many shapes.

—: o :—

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृतयुं गच्छति य इह नानेव पश्यति ॥

11. manasaivedam aaptavyam neha naanaasti kin
cana :
mrtyos sa mrtyum gacchati ya iha naaneva
pashyati.

* * * * *

11. The mind doth this one truth expound,
The myriad lives not ; who doth see
The many where the one should be,
To death is ever bound.

—: o :—

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ।
एतद् वै तत् ।।

12. angushtha-maatrah purusho madhya aatmani tishthati :
eeshaano bhoota-bhavyasya na tato vijigupsate : etad vai tat.

* * * * *

12. Small as the thumb* He doth reside
Within the body ; Him who knows
Lord of the past and future both,
From Him he doth not fly,

---

*The eternal Self or the soul which resides in the heart.

—: o :—

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ।।
एतद् वै तत् ।।

13. angushtha-maatrah purusho jyotir ivaadhoomakah :
eeshaano bhoota-bhavyasya sa evaadya sa u shvah : etad vai tat.

* * * * *

13. Within the heart as brilliant ray,
Smokeless and sootless, He remains—
Through fleeting time He is the same
Tomorrow and today.

- : o :—

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ।।

14. yathodakam durge vrshtam parvateshu vidhaavati,
evam dharmaan prthak pashyams taan evaanuvi-
dhaavati.

* * * * *

14. Who varied doth these truths discern,
And after them distracted flies
As torrent down the steep hillside,
He doth for ever run.

—: o :—

यथोदकं शुध्दे शुध्दमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ।।

15. yathodakam shuddhe shuddham aasiktam taadrg
eva bhavati,
evam muner vijaanata aatmaa bhavati gautama.

* * * * *

15. Joined with Supreme, the Self is one
Of him who is with wisdom blest,
As water pure in pure doth rest,
When That to This doth come.

—: o :—

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ।
एतद् वै तत् ।।

Chapter Two

Section 2

1. puram ekaadaasha-dvaaram ajasyaavakra-cetasah,
anushthaaya na shocati vimuktasca vimucyate :
etad vai tat.

* * * * *

1. Within the city He doth reign,
Of portals nine, the Lord of life ;
His is not grief, nor His the strife—
This soul of saintly ways.

—: o :—

हंसः शुचिषद् वसुरन्तरिक्षसद्
होता वेदिषदतिथिर्दुरोणसत् ।
नृषद् वरसदृतसद् व्योमसदब्जा गोजा
ऋतजा अद्रिजा ऋतं बृहत् ।।

2. hamsash shucishat, vasur antarikshasat hotaa
vedishat, atithir duronasat,
nrshat, varasat, rtasat, vyomasat, abjaa, gojaa,
`rtajaa, adrijaa, rtam brhat.

* * * * *

2. He is the sun upon the sky,
And in the space is his sojourn,
The priest the sacred flame who burns,
In men and gods he lies.

—: o :—

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥

3. oordhvam praanam unnayaty apaanam pratyag
asyati,
madhye vaamanam aaseenam vishve devaa
upaasate.

*   *   *   *   *

3. From him the inward breath doth flow,
The outward rise ; he is the dwarf*
Who reigns within the inmost heart,
And him the gods adore.

---

*Another name for the thumb-sized person the eternal Self (angushtha-maatrapurusha), residing in the heart.

—: o :—

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद् विमुच्यमानस्य किमत्र परिशिष्यते ।
एतद् वै तत् ॥

4. asya visramsamaanasya shareerasthasya dehinah,
dehaad vimucyamaanasya kim atra parishishyate :
etad vai tat.

*   *   *   *   *

4. When at the fatal hour doth fly
The soul from forth this brittle urn,
His is the flame that doth return,
The Self that does not die.

—: o :—

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितो ॥

5. na praanena naapaanena martyo jeevati kash cana
itarena tu jeevanti, yasminn etaav upaashritau.

* * * * *

5. Not in the breath is this contained—
The fount of life, and spirit strong ;
But in the one that lies beyond,
In which the Self doth reign.

—: o :—

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरां प्राप्य आत्मा भवति गौतम ॥

6. hanta ta idam pravakshyaami guhyam brahma sanaatanam :
yathaa ca maranam praapya aatmaa bhavati gautama.

* * * * *

6. Do thou O ! youth, now from me learn
What *Brahman* is, and where doth fly
The soul when body dead doth lie,
And where it doth sojourn.

—: o :—

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथा कर्म यथा श्रुतं ॥

7. yonim anye prapadyante shareeratvaaya dehinah,
sthaanum anye' nusamyanti, yathaa karma,
yathaa shrutam.

* * * * *

7. Some souls into a womb do speed,
And some do find their transient homes
In plants and flowers on the earth sown,
As are their thoughts and deeds.

—: o :—

य एष सुप्तेषु जागर्ति कामं् कामं् पुरुषो निर्मिमाणः
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येवि कष्चन ।
एतद् वै तत्

8. ya esha supteshu jaagarti kaamam kaamam
purusho nirmimaanah
tad eva shukram tad brahma tad evaamrtam
ucyate.

* * * * *

8. In those asleep in dreamless bliss
Who is awake, Him know the Self,
In whom all worlds do find their rest,
Beyond whom nothing is.

—: o :—

अग्निर्यथैको भुवनं प्रविष्टो रुपं रुपं प्रतिरुपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रुपं रुपं प्रतिरुपो बहिश्च ॥
वायुर्यथैको भुवनं प्रविष्टो रुपं रुपं प्रतिरुपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रुपं रुपं प्रतिरुपो बहिश्च ॥

सूर्यो यथा सर्वलोकस्य चक्षु-
र्न लिप्यते चाक्षुषैर्बह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥

एको वशी सर्वभूतान्तरात्मा
एकं बीजं बहुधा यः करोति ।
तमात्मस्थं ये नुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥

नित्योऽनित्यनां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थ येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति न कुतोऽयमग्निः ।
तमेव भान्त नुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

9-15. agnir yathaiko bhuvanam pravishto roopam roopam prati-roopo babhoova,
ekas tathaa sarva-bhootaantar-aatmaa roopam roopam prati-roopo bahish ca.
vaayur yathaiko bhuvanam pravishto roopam roopam prati-roopo babhoova,

ekas tathaa sarva-bhootaantar-aatmaa roopam roopam prati-roopo bahish ca.

sooryo yathaa sarva-loksya cakshur na lipyate cakshushair baahya-doshaih

ekas tathaa sarva-bhootaantar-aatmaa na lipyate loka-duhkena baahyah.

eko vashee sarva-bhootaantar-aatmaa ekam beejam bahudhaa yah karoti,

tam aatmastham ye' nupashyati dheeraas teshaam sukham shaasvatam netareshaam.

nityo'nityaanaam cetanash cetanaanaam eko bahoonaam yo vidadhaati kaamaan,

tam aatmastham yenupashyanti dhiraah, teshaam shaantish shaashvatee, netareshaam.

tad etad iti manyante' nirdeshyam paramam sukham,

katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa.

na tatra sooryo bhaati, na candra-taarakam, nemaa vidyuto bhaanti, kuto'yam agnih :

tam eva bhaantam anubhaati sarvam tasya bhaasaa sarvam idam vibhaati.

* * * * *

9-15. As do the dazzling flames
Take on the form they burn,
So doth the Self attain
The shape where He sojourns ;

And yet He doth remain
Removed from where He flows,
As are the mist and rain,
Or as the wind that blows.

We are with grief undone,
And empty dreams that fade ;
But as the brilliant sun
He shines beyond all shade—

Bowed not with this world's pain
Nor wearied with its tears,
He life and death hath slain,
And lost the count of years.

He dwells the inner guide,
The master of all souls,
His are the thoughts that rise
And lead unto the goal !

And of the one He makes
A thousand shapes and forms,
Yet in the heart doth stay—
The wise thus know Him long.

Amid the things that pass
He ever doth abide,
Perennial flame that casts
Its brilliance on all sides.

And they who thus descry
Do peace eternal find,
For they have seen the light
That shines beyond all times !

And loud do they exclaim,
This is the bliss supreme !
For which all life was made,
From which all beings did spring !

O ! how shall I Him find,
The Lord who doth create ?
In Himself doth He shine
Or in His creatures great ?

The sun there doth not rise,
Nor moon, nor silvery star,
There lightning humbly hides
Her head, and dwells afar !

For only when He shines,
Do shine their myriad glows,
And from His fount divine,
Doth all their brilliance flow.

—: :—

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थ : सनातनः
तदेव शुक्रं तद ब्रह्मतदेवामृतमुच्यते ।
तस्मिंल्लोकः श्रिताः सर्व तदु नातेयति कश्चन ।
एतद् ते तत् ॥

Chapter Two

Section 3

1. oordhva-moolo'vaak-shaakha esho'shvatthas sanaatanah,
tad eva shukram tad brahma, tad evaamrtam ucyate
tasmin lokaah shritaah sarve tad u naatyeti kash cana : etad vaitat.

* * * * *

1. Firmly doth stand this *Brahman* tree,
Branches below, and roots above ;
And in it are contained these worlds,
Beyond which none can reach.

—: o :—

यदिदं किन्च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद् य एतद् विदुरमृतास्ते भवन्ति ॥

2. yad idam kin ca jagat sarvam praana ejati niksrtam
mahad bhayam vajram udyatam, ya etad vidur amrtaas te bhavanti.

* * * * *

2, For ever onwards moves this show,
Trembling with fear before Him bowed ;
And blest is he who thus endowed,
This might of Brahman knows.

—: o :—

भेयादस्यग्निस्तपति भयात्तपति सूर्यः ।
भयदिन्द्रश्च वायुश्च मृत्युर्धावति पंचमः ॥

3. bhayaad asyaagnis tapati, bhayaat tapati sooryah :
bhayaad indrash ca vaayush ca, mrtyur dhaavati
pancamah.

* * * * *

3. Through fear of Him the fire doth glow,
And shines the sun, and blows the wind ;
And Him do fear both Yama and Indra,
And all that live below.

—: o :—

इह चेदशकद् वोघ्दुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥

4. iha ced ashakad boddhum praak shareerasya
visrasah,
tatah sargeshu lokeshu shareeratvaaya kalpate.

* * * * *

4. Him who doth know, before the soul
Doth fly, from sorrow is he free ;
Who turneth round, and will not see,
Amidst these worlds doth roam.

—: o :—

यथादर्शे तथात्मनि
यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्व-
लोके छायातपयोरिव ब्रह्मलोके ।

5. yathaadarshe tathaatmani, yathaa svapne tathaa
 pitr-loke,
yathaapsu pareeva dadrshe, tathaa gandharva-
 loke chaayaa-tapayor iva brahma-loke.

* * * * *

5. As in a mirror here He stands,
As in a dream in regions far—
In water where the angels* are,
Light, shade, in *Brahma's* land.

—: o :—

*These angels are those who live in the fathomless spaces of air-called *gandharvas.*

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥

6. indriyaanaam prthag-bhaavam udayaastamayau
 ca yet,
 prthag utpadyamaanaanam matvaa dheero na
 shocati.

* * * * *

6. Removed from Self the senses rise,
 And rising set—who this doth know
 The goal is his ; he grieves no more,
 Of understanding wise.

—: o :—

इन्द्रियेभ्यः परं मनो मनसः सत्वमुन्तमम् ।
सन्तवादधि महानात्मा महतोऽव्यक्तमुन्तमम् ॥

7. indriyebhyah param mano manasas sattvam
 uttamam,
 sattvaad adhi mahaan aatmaa, mahato'vyaktam
 uttamam.

* * * * *

7. Above the senses is the mind,
 And more than mind the noble thought :
 Beyond it Self ; and over all,
 The endless light, divine !

—: o :—

अव्यक्तात् तु परः पुरुषो व्यापकोऽलिङ्गएव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ।।

8. avyaktaat tu parah puruso vyaapako'linga eva ca,
yam jnaatvaa mucyate jantur amrtatvam ca
gacchati.

* * * * *

8. Beyond the endless is the One,
Formless—whom all the space contains—
Who knows Him, free from all ties vain,
To life eternal comes.

—: o :—

न सन्दृशे तिष्ठति रुपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदामनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ।।

9. na samdrshe tishthati roopam asya, na cakshushaa
pashyati kashanainam :
hrdaa maneeshaa manasaabhiklpto ya etad vidur
amrtaas te bhavanti.

* * * * *

9. In the eye's light He doth not live ;
But in the heart, the heart divine !
And in thought pure, and in the mind—
Who knows, immortal is !

—: o :—

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुध्दिश्च न विचेष्टते तामाहुः परमां गतिम् ॥

10. yadaa pancaavatishthante jnaanaani manasaa saha, buddhish ca na viceshtati, taam aahuh paramaam gatim.

* * * * *

10. When from their tasks the senses cease,
And mind and thought do silent rest—
Know 'tis the haven of the blest,
The bliss that shines supreme.

—: o :—

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥

11. taam yogam iti manyante sthiraam indriya-
dhaaranaam
apramattas tadaa bhavati, yogo hi
prabhavaapyayau.

* * * * *

11. For sense—control indeed is *yoga*,
From which the inner peace doth rise ;
The vagrant senses stay, the wise,
For calmness comes and goes.

—: o :—

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

12. naiva vaacaa na manasaa praaptum shakyo na cakshushaa,
asteeti bruvato'nyatra katham tad upalabhate.

* * * * *

12. Who can speech, or mind, or sight,
Know Him ? or by the senses weak ?
In Himself is He ; those who seek
Beyond, seek in the night.

—: o :—

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।
अस्तीत्येवापलब्धस्य तत्वभावः प्रसीदति ॥

13. asteety evopalabdhavyas tattva-bhaavena cobhayoh,
asteety evopalabdhasya tattva-bhaavah praseedati.

* * * * *

13. Through worship of the form attained
The formless is—His natures both ;
When on His form doth dwell the soul,
The formless soon is gained.

—: o :—

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

14. yadaa sarve pramucyante kaamaa ye'sya hrdi shritaah,
atha martyo'mrto bhavaty atra brahma samashnute.

* * * * *

14. When from heart's holy soil are 'torn
Weeds of desire ; then is the flower
Of *Brahman*, even in the bower
Of this life, lovely, born.

—: o :—

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥

15. yadaa sarve prabhidyante hrdayasyeha granthayah,
atha martyo'mrto bhavaty etaavad anushaasanam.

* * * * *

15. When all the knots the heart that bound,
Are severed, then the soul at last
Beyond eternal bliss doth pass,
Free from this mortal round.

—: o :—

शतं चैका च हृदयस्य नाडय-
स्तासां मुर्धानमभिनिः सृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वाङन्या उत्क्रमणे भवन्ति ।।

16. shatam caikaa ca hrdayasya naadyas taasaam moordhaanam abhinihsrtaikaa :
tayordhvam aayann amrtatvam eti, vishvann anyaa utkramane bhavanti.

* * * * *

16. Full five score veins in hearts there be,
And of them one doth upward lie,
From which the soul at death doth fly
To immortality.

—: o :—

अडगुष्ठमात्र; पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात् प्रवृहेन्मुञ्ञादिवेषीकां धैर्यण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुममृतमिति ।।

17. angusthamaatrah purusho'ntaraatmaa sadaa janaanaam hrdaye sannivishtah
tam svaac chareeraat pravrhen munjaad iveshеekaam dhairyena :
tam vidyaac chukram amrtam tam vidyaac chukram amrtam iti.

* * * * *

17. The small sized Self doth e'er abide
Within the heart—do thou draw Him
With strength—as from the reed the wind
By lips is blown outside.

—: o :—

मृत्युप्रोक्तां नचिकेतो य लध्वा
विद्यामेतां योगविधिं च कृलाम ।
ब्रह्म प्राप्तो विरजो भूद् विमृत्यु-
स्यो प्येच्रायो विदध्यात्ममेवम ॥

18. mrtyu-proktaam naciketo'tha labdhvaa vidyaam
etaam yogavidhim ca krtsnam,
brahmapraapto virajo 'bhood vimrtyur anyopy
evam yo vid adhyaatmam eva.

* * * * *

18. Then Naciketas, havin gained
Of Yama this light, of *yoga* the sea ;
From passion and from death set free,
Unto the *Brahman* did attain.

—: o :—

Introduction to the Mundaka Upanishad.

This *Upanishad* gets its name from the word *Mundaka* (to shave), denoting that it is meant for those who have shaved their heads and become wandering monks. This is because the teaching contained in it are of the highest kind, and for persons who have renounced the world completely, and are engaged only in the pursuit of *Brahman.* The teachings are contained in the form of a dialogue between the disciple, Sakuni, and his preceptor, Angiraas. The disciple wants to know that by knowing which everything is known. The teacher replies that there are two kinds of knowledge —the lower kind which consists of the four *Vedas* along with the various other sciences like grammar, etymology, phonetics etc. and the higher knowledge by which *Brahman* is attained.

By properly carrying out rituals heaven can be reached ; but this is only temporary, for after enjoying the fruit of their actions the souls come back to the earth—for such worship cannot remove the fetters of decay and death. The knowledge of *Brahman*, however, can only be gained after renouncing the world and going for instruction to a qualified preceptor.

The second book describes the nature of *Brahman* as the source of all things. It dwells in the heart as the knower and the seer. Before, behind, above, below, to the right, and to the left, it is *Brahman* alone which pervades the universe.

The third book tells of the soul which is separated from *Brahman* through ignorance. When it is thus

separated it identifies itself with the individual, and consequently suffers. But when it beholds the Lord it becomes free from grief. The way to the knowledge of *Brahman* is through the practice of truthfulness, austerity, right knowledge, and continence. The knowledge is not attained by penance or through good works alone. When desire and attachment are removed, understanding becomes clear and serene—like the face of a clean mirror. For such souls all desires cease to exist, and they are freed from rebirth and enjoy immortality here on the earth. He who knows thus the Supreme *Brahman* verily becomes *Brahman*.

The *Upanishad* ends with the admonition that these who have not purified themselves should not pursue the knowledge of *Brahaman*, for it is not a knowledge to be imparted to an impure person.

—: o :—

भद्रं कर्णेभिः श्रृणुयाम देवाः पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ।।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु

Invocation.

bhadram karnebhih shranuyaam devaah bhadram pashyemaa skhabheer yajtraah.
istharai ragrai stushthuvaa sastanoo bhir vyashem devahitam yadaayuh.
savasti na Indro vridhashrvaah svastinah paorshaa vischva vedaah.
svasti nastaa akshyora arishta nemih svasti no Brahaspatir dadhaatu.

* * * * *

Unto us give O ! Lord, Thy words divine,
Sight of what holy is, that we may sing
The glory—that in these brief years we find,
Such strength of limb as glorious health can bring.
May Taarkshya the savious, Poosan bright,
Great Indra immortal, and Brahaspati,
Bestow the wisdom in these words that lies,
That we their truth may cherish, their light see.

—: o :—

ब्रह्मा देवानां प्रथमः सम्बभूव
विश्वास्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्म विद्यां सर्वविद्याप्रतिष्ठा
मथर्वाय ज्येष्ठपुत्राय प्राह ॥
अथर्वणे यां प्रवदेत ब्रह्मा
थर्वा तो पुरोवाचगिरे ब्रह्म विद्याम ।
स भारूदाजाय सत्यवहाय प्राह
भारूदाजो डिरसे परावराम ॥

Chapter One

Section 1

1. brahmaa devaanaam prathamah sambabhoova
vishvasya kartaa bhuvanasya goptaa
sa brahma-vidyaam sarva-vidyaa-pratishthaam
atharvaaya jyeshtha putraaya praaha.

2. atharvane yaam pravadeta brahmaatharvaa taam
purovaacaangire brahma-vidyaam
sa bhaaradvaajaaya satyavaahaaya praaha
bhaaradvaajo 'ngiras paraavaraam.

*　*　*　*　*

1-2. The Maker and the Guardian of these worlds,
Great Brahmaa, of His own might did come forth—
Creator and Preserver—to His son
Atharvan, did He these old truths impart—
Of *Brahman*—and he to sage Angiras—
Who unto Satyavaaha, of Bhaaradvaaja
The son : and he to Angiras did preach—
Thus through the mighty seers of old did pass
This wisdom high and low of ancient days.

—: o :—

शौनिको ह वै महाशलोऽिंगरसं विधिवदुपसन्नः प्रप्रच्छ ।
कस्मिन् नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥
तस्मै स होवाचन्व्दे विद्ये वेतिव्ये इति ह स्म यद्
ब्रह्म विदो वदन्ति, परा चैवापरा च ॥

3-4. shaunako ha vai mahaashaalo 'ngirasam vidhivad
upasannah papraccha, kasmin nu bhagavo
vijnaate sarvam idam vijnaatam bhavati iti.
tasmai sa hovaaca : dve vidye veditavye iti ha
sma yad
brahmavido vadanti, paraa caivaaparaa ca.

*   *   *   *   *

3-4. Great Shakuni virtuous citizen of old,
According as was wont, to Angiras
Did hie, and to that sage divine did say,
By knowing what, sir, is all this here known ?
This do I seek. To him the seer did say,
Of two kinds is this knowledge, Shakuni, so
The knowers of the sacred *Vedas* tell,
One low is, and the other higher know.

—: o :—

तत्रापरा, ग्वेदो यजुवेद : सामवेदो थर्ववेद: शिक्षा कल्पो
व्याकरणं निरुकतं छन्दो ज्योतिषमिति । अथ परा, य या
तदक्षरमधिगम्यते ।।

5. tatraaparaa rg-vedo yajur-vedah saama-vedo
'tharva-vedah shikshaa kalpo vyaakaranam
niruktam chando jyotisham-iti : atha paraa yayaa
tad aksharam adhigamyate.

* * * * *

5. The Vedas, Rig, and Yajur, Saama, Atharva,
The code of rituals, and the science of words,
Grammar, and metrics, and that noble art
The future which divines ; know such as these
The lower knowledge are—the higher is
By which man knows the one which doth not die.

—: o :—

यत् तदद्रे श्यमगाह्‌ मगोत्रमवर्ण-
मचक्षु : श्रोत्रं तदपाणिपादम ।
नित्यं विभु सर्वगतं सुसूक्ष्मं
तदव्ययं भूतयोनि परिपश्यन्ति धीरा: ।।

6. yat tad adreshyam agraahyam, agotram, avarnam,
acakshuh-shrotram tad apaani-paadam,
nityam vibhum sarva-gatam susookshmam tad
avyayam yad bhoota-yonim paripashyanti
dheeraah.

* * * * *

6. That which unseen is and will not be felt,
Which hath no creed, no source, no attribute,
Nor sees, nor hears, nor moves with hand or foot,
Eternal, limitless, immeasurable ;
That subtle spirit which is everywhere
The wise perceive as vast creation's source.

—: o :—

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् सम्भवतीह विश्वम् ।।

7. yathorna-naabhih srjate grhnate ca, yathaa prthivyaam oshadhayas sambhavanti, yathaa satah purushaat keshalomaani tathaaksharaat sambhavateeha vishvam.

* * * * *

7. As spider throws and draweth back the strings
As earth upon its face the herbs doth bear,
As on the head and body grow the hair,
So from the *Brahman* doth creation spring,

—: o :—

तपसा चीयते ब्रह्मततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ।।

8. tapasaa ceeyate brahma, tato'nnam abhijaayate, annaat praano manah satyam lokaah karmasu caamrtam.

* * * * *

8. By contemplation deep these worlds were born
Mere broken fragments in which shone the whole,
And mind did rise, and rose the cosmic soul,
And elements, of which all life was formed :
Thus by them forged this never ending chain
Which binds all souls till they the goal to gain

—: o :—

यः सर्वज्ञः सर्वबिद् यस्य ज्ञानमयं तपः : ।
तस्मादेतद् ब्रह्मनाम रुपमन्नं च जायते ॥

9. yah-sarvajnah sarva-vid yasya jnaanamayam tapah ; tasmaad etad brahma naama-roopam annam ca jaayate.

* * * *

9. For the world-soul, and food, and name, and form,
From Him did issue forth, Who is the wise ;
From Whom naught in the universe is hid,
Who changes not one jot by what He made,
For having made He is eternal still.

—: o :—

मन्त्रेषु कर्माणि कवयो
यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा
एष वः पन्थाः सुकृतस्य लोके ॥

Chapter One

Section 2

1. mantreshu karmaani kavayo yaany apashyams taani tretaayaam bahudhaa santataani, taany aacaratha niyatam, satyakaamaa, esha vah panthaah sukrtasya loke.

* * * * *

1. O ! ye, that love the truth, those works perform
Of which the *Vedas* three do loud proclaim,
And build a bridge unto the mighty heavens
Of worthy deeds, where goodness ever reigns !

—: o :—

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्याभागावन्तरेणाहुतीः प्रतिपादयेत् ।।

2. yathaa lelaayate hy arcis samiddhe havya-vaahane,
tad aajya-bhaagaav antarenaahutih pratipaadayec
chraddhayaahutam.

* * * * *

2. When doth the fire kindle,
Between the tongues of flames
Pour thou with fingers nimble
And faith, the offering named.

—: o :—

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्य मनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमास्तस्य लोकान् हिस्ति ।।

3. yasyaagnihotram adarsham apaurnamaasam
acaaturmaasyam anaagrayanam atithivarjitam ca
ahutam avaishvadevam avidhinaa hutam aa-
saptamaams tasya lokaan hinasti.

* * * * *

3. Without rites who doth sacrifice
At new and full moon anon,
When the four months of autumn
And harvest time are gone ;
And unto gods he offers not,
And guest there standeth none :
Not one of all the seven worlds
Doth such a one attain ;
Bhur, *Bhuvar*, *Svar*, *Mahar* and *Jnaana*,
Tapas, and *Satya*-all vain !

—: o :—

काली कराली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा।
स्फुलिंगनी विश्वरुची च देवी
लेलायमाना इति सप्त जिर्हवाः ॥

4. kaalee karalee ca mano-javaa ca sulohitaa yaa ca subhoomravarnaa,
sphulinginee vishva-roopee ca devee lelaayamaanaa ·
iti sapta-jihvaa.

4. The dark, the fierce, the swift as mind,
The crimson and smoke-hued,
The blazing bright as sparkling light,
And one as goddess viewed :
The seven tongues of fire
The climb high and still higher.

—: o :—

एतेषु यश्चरते भ्राजमानेषु
यथाकालं चाहुतयो ह्यादादायन्।
तं नयन्त्येताः सूर्यस्य रश्मयो
यत्र देवानां परितेकोऽधिवासः ॥

5. eteshu yash carate bhraajamaaneshu yathaa-
kaalam caa hutayo hy aadadaayan
tam nayanty etaas sooryasya rashmayo yatra
devaanaam patir eko'dhivaasah.

5. Who doth oblation offer
Into the shining flame,
At proper time him do they lead
Where the one Lord remains.

—: o :—

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ।।

6. ehy eheeti tam aahutayas suvarcasah sooryasya rashmibhir yajamaanam vahanti
priyaam vaacam abhivadantyo'rcayantya, esha vah punyas sukrto brahma-lokah.

* * * * *

6. O ! welcome traveller, welcome !
To him the offerings say
The world of *Brahmaa* thou hast gained
By thine good works this day !
And on the sun's rays borne
The carry him away.

—: o :—

प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ।।

7. plavaa hy ete adrdhaa yajna-roopaa
ashtaadashoktam avaram yeshu karmaa.
etac chreyo ye'bhinandanti moodhaah jaraa-mrtyum te punar evaapiyanti.

* * * * *

7. Frail are the rafts of sacrifice that float
Manned by the eighteen souls of lower *karma*,
Deluded they who on such goodness gloat,
And on the rocks of age and death are sunk.

—: o :—

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मनयमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ।।

8. avidyaayaam antare vartamaanaah svayam dheeraah panditam manyamaanaah
janghanyamaanaah pariyanti moodhaah, andhenaiva neeyamaanaa yathaandhaah.

* * * * *

8. Lost in the night of ignorance they spin
These fools from suffering unto suffering ; yet
Think they be steeped in wisdom—as the blind
In grievous darkness stumble, by blind led.

—: o :—

अविद्यायां बहुधा वर्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत कार्मणो न प्रवेदयन्ति रागात्
तेनातुरः क्षीणलोकाश्च्यवन्ते ।।

9. avidyaayaam bahudhaa vartamaanaa vayam krtaarthaa ity abhimayanti baalaah :
yat karmino na pravedayanti raagaat tenaaturaah ksheenalokaash cyavante.

* * * * *

9. And on life's journey onwards do they pause
At some vain victory—untimely gain—
But soon their passions and attachments rise,
Their deeds exhausted, they do sink again.

—: o :—

इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठं ते सुकृतेऽनुभूत्वे-
मं लोकं हीनतरं वा विशन्ति ॥

10. ishtaapoortam manyamaanaa varishtham naanyac
chreyo vedayante pramoodhaah
naakasya prshthe te sukrte 'nubhootvemam lokam
heenataram vaa vishanti.

* * * * *

10. Naught better know than gifts and charity
These souls ; and in some sensual heaven, dear,
But for a time do they 'mid pleasures dwell,
For having reaped they soon from thence are cast
To their old lives, or in worlds even lower.

—: o :—

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये
शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥

11. tapah shraddhe ye hy upavasanty aranye shaantaa
vidvaamso bhaikshaacaryaam caranath,
soorya-dvaarena te virajaah prayaanti yatraamrtah
sa purusho hy avyayaatmaa.

* * * * *

11. And those who in the silent forest deep
Do live a life austere, devout, and wise,
Who know the peace of solitude—the poor
In spirit—they pass by the solar light
These stainless souls—to immortality.

—: o :—

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥
तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्वतो ब्रह्मविद्याम् ॥

12-13. pareekshya lokaan karmacitaan braahmano
nirvedam aayaan naasty akrtah krtena
tad vijnaanaartham sa gurum evaabhigacchet
samit- paanih shrotriyam brahma-nishtam.
tasmai sa vidvaan upasannaaya samyak ¦ rashaan-
ta-cittaaya shamaanvitaaya
yenaaksharam purusham veda satyam provaaca
taam tattvato brahma-vidyaam.

* * * * *

12-13. Thus shouldst he see the emptiness of worlds
Gained by his deeds—for deeds which have a source
Win not the Lord Who no beginning hath :
Therefore shouldst he a worthy teacher seek,
Who's wise, and in the Spirit hath repose.
Who thus with reverence comes, him verily
Should the preceptor Brahman's light impart
By which he to the deathless being doth go.

—: o :—

यथा सुदीप्तत् पावकाद्
विस्फुलिङ्गः । सहस्रशः प्रभवन्ते सरुपाः ॥
तथा क्षराद् विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥

Chapter Two

Section 1

1. yathaa sudeeptaat paavakaad visphulingaah sahasrashah prabhavante saroopaah
tathaaksharaadvividhaah, saumya, bhaavaah prajaayante tatra caivaapi yanti.

* * * * *

1. As sparks that issue from the blazing fire,
From the one being eternally there break
The many forms, and unto Him retire.

—: o :—

दिव्यो ह्यमूर्तः पूरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥

2. divyo hy amoortah purushah sa baahyaabhyantaro hy ajah
apraano hy amanaah shubhro aksharaat paratah parah.

* * * * *

2. Without beginning is that being divine,
Formless and pure, within, and yet without,
Eternal He with His own glory shines :
For breath He draweth not, nor dwells in thought

—: o :—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर ज्योतिरापः पृथिवी विश्वस्य धारिणी ।।

3. etasmaaj jaayate praano manah sarvendriyaani ca,
kham vaayur jyotir aapah prthivee vishvasya
dhaarinee.

* * * * *

3. He life and air, mind, and the senses made
Fire, water, ether, and earth that supports.

—: o :—

अग्निर मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पभ्द्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ।।

4. agnir moordhaa, cakshushee candra-sooryau,
dishah shrotre, vaag vivrtaash ca vedaah ;
vaayuh praano hrdayam vishvam, asya padbhyaam
prthivee hy esha sarva-bhootaantaraatmaa.

* * * * *

4. Fire verily His head is,
The sun and moon His eyes,
The endless space His ears,
His voice the vedas wise.
The wind that blows His breath is,
The universe His heart,
And from His feet the earth rose
The light that shines in all.

—: o :—

तस्मादग्निः समिधो यस्य सूर्यः
सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरूषात् सम्प्रसूताः ॥

5. tasmaad agnis samidho yasya sooryah somaat parjanya oshadhayah prthivyaam,
pumaan retas sincati yoshitaayaam bahveeh prajaah purushaat samprasootaah.

* * * * *

5. In Him the heaven lieth
Whose fuel is fiery sun,
And from the moon that flieth
The stormy clouds descend.
And rain the herbs doth nourish,
By which sustained are men,
Whose seed in wombs doth flourish,
And life is born again.

—: o :—

तस्माद्चः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥

6. tasmaad rcah saama yajoomshi deekshaa yajnash ca sarve kratavo dakshinaash ca,
samvatsarash ca yajamaanash ca lokaah somo yatra pavate yatra sooryah.

* * * * *

6. The Lord of *Vedic* verses,
Melodious chants divine,
The *Saman* and the *Yajus*,
And sacrificial time.
He is the sacrificer,
Of offerings He the Lord :

—: o :—

तस्माच्च देव बहुधा सम्प्रसूताः
साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥
सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति
प्राणा गुहाशया निहिताः सप्त सप्त ॥

7-8. tasmaac ca devaa bahudhaa samprasootaah saad-
hyaa manushyaah pashavo vayaamsi
praanaapaanau vreehi-yavau tapash ca shraddhaa
satyam brahmacaryam vidhish ca.
sapta-praanaah prabhavanti tasmaat saptaarcishas
samidhas sapta-homaah
sapta ime lokaa yeshu caranti praanaa guhaasha-
yaa nihitaas sapta sapta.

* * * * *

7-8. He is the world of fathers
And He the world of gods ;
And heavenly hosts and sages,
And men and birds and beasts,
The breath that storms and rages,
And rice and barley fields,
In Him lie truth and faith,
And law and chastity,
And sight with brightness made
That wordly objects sees.
The seven nerves that run
Into the hearts unseen*—
And over everyone,
Presides the Lord serene.

---

*the seven organs of sense in the head—two eyes two cars, two nostrils, and the mouth. Their activities are co-ordinated by the mind, which lies in the heart.

अतः समुद्रा गिरयश्च सर्वेऽ
स्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः
अतश्च सर्वा ओषधयो रसाश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥

9. atas samudraa girayash ca sarve asmaat syandante
sindhavas sarva-roopaah,
atash ca sarvaa oshadhayo rasash ca yenaisha
bhootais tishthate hy antar-aatmaa.

* * * * *

9. From Him do streams and oceans,
And mountains, take their rise,
And herbs, and saps which nourish
Life, that doth here survive ;
The bodies built with care
In which the spirit lies.

—: o :—

पुरुष एवेदं विश्व कर्म तपो ब्रह्म परामृतम् । एतद् यो वेद
निहितं गुहायां सोऽविद्याग्रन्थि विकिरतीह सोम्य ॥

10. purusha evedam vishvam karma tapo brahma
paraamrtam,
etad yo veda nihitam guhaayaam so'vidyaa-
granthim vikirateeha, saumya.

* * * * *

10. This mighty Being, beloved, lies,
In works and holy sacrifice ;
Who knows Him seated in the heart,
Hath even here, ere he departs,
The knot of ignorance destroyed,
And bound no more, no more doth toil.

—: o :—

आविः सन्निहितं गुहाचरं नाम
महत् पदमत्रैतत् समर्पितम् ।
एजत् प्राणन्निमिषच्च यदेतज्जानथ सदस-
द्वरेण्यं परं विज्ञाननाद् यद् वरिष्ठं प्रजानाम् ।।
यदर्चिमद् यदणुभ्योऽणु च
यस्मिंल्लोका निहिता लोकिनश्च
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ मनः
तदेतत् सत्यं तदमृतं वेध्दव्यं सोम्य विध्दि ।।

Chapter Two

Section 2

1-2. aavih samnihitam guhaacaram naama mahat padam atraitat samarpitam,
ejat praanan nimishac ca yad etat jaanatha sad asad varenyam param
vijnaanaad yad varishtham prajaanaam,
yad arcimad yad anubhyo'nu ca, yasmin lokaa nihitaa lokinas ca
tad etad aksharam brahma sa praanas tad u vaan manah,
tad etat satyam, tad amrtam, tad veddhavyam, saumya, viddhi.

* * * * *

1-2. Behind this vast creation steady shines
The secret lamp, within the heart contained,
And from its brilliance gross and subtle came :
That know beyond all wisdom which doth lie,
That life is, yea ! that verily is speech,
And thought, and truth, that th'immortal flame ;
Subtle and luminous, within its reach
The world, and all the transient things of life.
That, O ! beloved, by thee shouldst be khown,
Know it, and in *Brahman* find thou a home !

—:O:—

धनुर गृहीत्वौपनिषदं महाग्नं
शरं ह्य पासानिशितं सन्धयीत ।
श्रायम्य तभ्दोवगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विध्दि ।।

3. dhanur grheetvaa aupanishadam mahaastram
sharam hy upaasaanishitam samdadheeta :
aayamya tad-bhaavagatena cetasaa lakshyam tad
evaaksharam, saumya, viddhi.

* * * * *

3. Lift thou the bow of these songs sacred formed
And on it place an arrow fleet and sharp
By constant vigil to the Lord made strong,
And mind immersed in ocean of His thought
Make thou this *Brahman*, O ! beloved, thy mark.

—: o :—

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
श्रप्रमत्तेन वेध्दव्यं शरवत् तन्मयो भवेत् ।।

4. pranavo dhanuh, sharo hy aatmaa, brahma tal
lakshyam ucyate,
apramattena veddhavyam, sharavat tammayo
bhavet.

* * * * *

4. O ! pilgrim, stretch the bow of mystic *Aum*,
And on it place the arrow of the self
Which doth towards the target onward speed,
Till one the soul and *Brahman* doth become.

—: o :—

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं
मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथामृतस्यैष सेतुः ॥

5. yasmin dyauh prthivee caantariksham otam manah
saha praanaish ca sarvaih,
tam evaikam jaanatha aatmaanam, anyaa vaaco
vimuncatha, amrtasyaisha setuh.

* * * * *

5. In whom the heaven and the earth unite,
And space, and stars, and planets, and the sky,
In whom the mind and life-breaths are contained,
Him know the Self-all other talk is vain !
Across life's ocean Him the bridge thou see
Unto the shore of immortality.

—: o :—

अरा इव रथनाभौ संहता यत्र नाडयः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायाथ आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ।।
यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योन्यात्मा प्रतिष्ठितः ।।

6-7. araa iva ratha-naabhau samhataa yatra naadyah
sa esho'ntash carate bahudhaa jaayamaanah,
aum ity evam dhyaayathaatmaanam, svasti vah
paaraaya tamasah parastaat.
yah sarvajnah sarva-vid yasyaisha mahimaa bhuvi
divye brahma-pure hy esha vyomny aatmaa
pratishthitah.

* * * * *

6-7. Where all the vessels of the life blood meet
As myriad spokes upon a chariot wheel.
Within the heart he dwells, one, and yet made
Many ; by love, and joy, and anger swayed :
Towards that self as *Aum*, O ! traveller strive
For lo beyond the darkness shines the light !
All wise, All-knowing, His the glory is
That on the earth doth shine, within this bright
City of *Brahman* is the heart He lies,
This being divine of everlasting bliss.

—: o :—

मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद् विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं याद् विभाति ॥

8. mano-mayah praana-shareera-netaa pratishthito' nne hrdayam sannidhaaya
tad vijnaanena paripashyanti dheeraah aananda-roopam amrtam yad vibhaati.

* * * * *

8. Within the heart enveloped, in the mind
He dwells, the master of all life and forms—
The body is His ancient castle strong ;
The wise souls Him by perfect knowledge find.

—: o :—

भिद्यते हृदयग्रन्थि छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

9. bhidyate hrdaya-granthish chidyante sarva-samshayaah,
ksheeyante caasya karmaani tasmin drshte paraavare.

* * * * *

9. And loosened are the knots the hearts that tied,
Of passion, and desire, and lust, and greed,
When in all things the Lord they do descry,
All doubts dispelled all bonds of *karma* released.

—: o :—

हिरण्मये परे कोशे विरज् ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस् तद् यदात्मविदो विदुः ॥

10. hiranmaye pare koshe virajam brahma nishkalam
tac chubhram jyotishaam jyotih tad yad aatma-
vido viduh.

* * * * *

10. Within the shining sheath of mind He dwells,
Beneath the inmost core, stainless and pure,
The life of all that lives, light of this world—
Thus do the knowers of the Self Him know.

—: o :—

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

11. na tatra sooryo bhaati, na candra-taarakam,
nemaa vidyuto bhaanti, kuto'yam agnih,
tam eva bhaantam anubhaati sarvam, tasya
bhaasaa sarvam, idam vibhaati,

* * * * *

11. There sun shines not, nor shine the moon and stars,
Nor flash of lightning, much less fires below,
For when He shines then shine all things that are,
And with His glory all these worlds do glow.

—: o :—

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म
पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं
ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ।।

12. brahmaivedam amrtam purastaad brahma, pashcaad brahma, dakshinatash cottarena
adhashcordhvam ca prasratam brahmaivedam vishvam idam varishtham.

* * * * *

12. Afore, behind, towards the right and left,
Above, below, yea ! in all space, know Him,
Brahman immortal ! and in Him do rest
These endless worlds that ever toil and spin.

—: o :—

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्य-
नश्नन्नन्यो अभिचाकशीति ।।

Chapter Three

Section 1

1. dvaa suparnaa sayujaa sakhaayaa samaanam vrksham parishasvajaate
tayor anyah pippalam svaadv atty anashnann anyo'bhicaakasheeti.

* * * * *

1. Two birds are sitting on the selfsame tree,
The one in bondage and the other free ;
The one with joy doth eat the golden fruit,
The other sits and gazes silently.

—: o :—

समाने वृक्षे पुरुषो निमग्नो-
ऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य
महिमानमिति वीतशोकः ।।

2. samaane vrkshe purusho nimagno'neeshayaa shocati muhyamaanah,
jushtam yadaa pashyaty anyam eesham asya mahimaanam iti, veeta-shokah.

* * * * *

2. Sunk in the sea of ignorance he grieves,
The self in bondage tied, but when he sees
The other Lord of glorious form divine,
Freed from all sorrow, self-annulled is he,
And good and evil from him he doth shake.

—: o :—

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय
निरंजनः परमं साम्यमुपैति ।।

3. yadaa pashyah pashyate rukma-varnam kartaaram eesham purusham brahma-yonim
tadaa vidvaan punya-paape vidhooya niranjanah paramam saamyam upaiti.

* * * * *

3. The seer who hath the golden Lord perceived,
One with the Spirit is he stainless made.

—: o :—

प्राणो ह्येष यः सर्व भूतैर विभाति
विजानन् विव्दान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः
क्रियावानेष ब्रह्मविदां वरिष्ठ : ॥

4. praano hy esha yah sarva-bhootair vibhaati
vijaanan vidvaan bhavate naativaadee
aatma-kreeda aatma-ratih kriyaavaan esha brahma-
vidaam varishthh.

* * * * *

4. In Him he doth delight, with Him make sport,
And knowing Him he doth act passionless,
For having known Him who canst vainly talk—
The Lord Supreme who in all beings doth rest ?

—: o :—

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्यण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥

5. satyena labhyas tapasaa hy esha aatmaa samyag-
jnaanena brahmacaryena nityam.
antah-shareere jyotir-mayo hi shubhro yam
pashyanti yatayah ksheenadoshaah.

* * * * *

5. Through truthfulness and wisdom is He known,
And chastity-when sages Him behold,
Resplendent in His glory do they shine,
And all impurities are left behind.

—: o :—

सत्येमव जयते नानृतं
सत्येन पन्था विततो देवयानः
येनाक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत् सत्यस्य परमं निधानम् ।।

6. Satyam eva jayate naanrtam, satyena panthaa vitato deva-yaanah
yenaakramanty rshayo hy aapta-kaamaa yatra tat satyasya paramam nidhaanam.

* * * * *

6. Along the path divine the seers do tread
Free from desire—to where Thou art in sooth,
To Thine abode they come unto truth wed,
For truth alone doth conquer, not untruth.

—: o :—

बृहच्च तद् दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च
पश्चत्स्विहैव निहितं गुहायाम् ।।

7. brhac ca tad divyam acintya-roopam sookshmaac ca tat sookshma-taram vibhaati.
dooraat sudoore tad ihaantike ca pashyatsv ihaiva nihitam guhaayaam.

* * * * *

7. Vast and divine, beyond all fancy dwells
The light of *Brahman* subtler than subtlest ;
And farther than the farthest 'tis, yet find
Within the heart, the seers, its source divine.

—: o :—

न चक्षुषा गृह्यते नापि वाचा
नान्यैदेवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुध्दसत्व-
स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ।

8. na cakshushaa grhyate naapi vaacaa naanyair devaih tapasaa karmanaa vaa
jnaana-prasaadena vishuddha-sattvas tatas tu tam pashyate nishkalam dhyaayamaanah.

* * * * *

8. Eyes cannot Him perceive, nor words explain,
Nor by works, nor by penance is He known,
When intellect is pure made, then alone
By meditation is the *Brahman* gained.

—:o:—

एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन् बिशुध्दे बिभवत्येष आत्मा ।।

9. esho'nur aatmaa cetasaa veditavyo yasmin praanah pancadhaa samvivesha,
praanaish cittam sarvam otam prajaanaam,
yasmin vishuddhe vibhavaty esha aatmaa.

* * * * *

9. When thought's pure glimmering ray, serene and bright,
Of the five senses formed, within doth shine,
The self is seen by its blaze illumined :
Subdued when senses are, then shines its light.

—:o:—

यं यं लोकं मनसा सविभाति
विशुध्दसत्वः कामयते यांश्च कामान्-
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेद् भूमिकामः ।।

10. yam yam lokam manasaa samvibhaati vishuddha-
sattvah kaamay-ate yaamsh ca kaamaan.
tam tam lokam jaayate taamsh ca kaamaams
tasmaad aatmajnam hy arcayed bhooti-kaamah.

* * * * *

10. Him honour thou, O ! ye, who bliss doth seek,
Who doth thir Brahman know—the sacred fire—
For what the pure soul wishes he receives,
And he doth find whatever he desires.

—: o :—

स वेदैतत् परम् ब्रह्म धाम
यत्र विश्वं निहित भाति शुभ्रमं ।
उपासते पुरुष ये ह्यकामा-
स्ते शुक्रमेतदतिवर्तन्ति धीराः ।।

Section 2

1. sa vedaitat paramam brahma dhaama yatra
vishvam nihitam bhaati shubhram
upaasate purusham ye hy akaamaas te shukram
etad ativartanti dheeraah.

* * * * *

1. He who hath known the self doth *Brahman* know,
In whom these worlds do rest, who radiant
shines :
Free from desire, who Him doth worship, goes
Beyond the seeds of birth, and peace doth find.

—: o :—

कामान् यः कामयते मन्यमानः
स कामभिर् जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः ।।

2. kaamaan yah kaamayate manyamaanah sa kaamabhir jaayate tatra tatra
paryaapta-kaamasya krtaatmanas tu ihaiva sarve pravileeyanti kaamaah.

* * * * *

2. Drunk with desire who wordly objects seeks,
Returns ; his tortuous longing to fulfil—
But e'en on earth for him desires do cease
Whose soul perfected is, and passion free.

—: o :—

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्व-
स्तस्यैष आत्मा विवृणुते तनुं स्वाम् ।।

3. naayam aatmaa pravacanena labhyo na medhayaa, na bahunaa shrutena :
yam evaisha vrnute tena labhyas tasyaisha aatmaa vivrnute tanoon svaam.

* * * * *

3. By knowledge 'tis not gained, nor by discourse,
Nor by instruction wise—for the wind blows
As it doth list—and even so the Self
Doth on His chosen one His light bestow.

—: o :—

नायमात्मा बलहीनेन लभ्यो
न च प्रमादात् तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वां-
स्तस्यैष आत्मा विशते ब्रह्मधाम ॥
संप्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा
युक्तात्मानः सर्वमेवाविशन्ति ॥

4-5. naayam aatmaa bala-heenena labhyo na ca
pramaadaat tapaso vaapy alingaat.
etair upaayair yatate yas tu vidvaams tasyaisha
aatmaa vishate brahma-dhaama.
sampraapyainam rshayo jnaana-trptaah
krtaatmaano veeta-raagaah prashaantaah
te sarvagam sarvatah praapya dheeraa
yuktaatmaanas sarvam evaavishanti.

* * * * *

4-5. Not by the weak of will is the Self won,
Nor by the heedless souls that aimless toil,
But who with vigour strive to Him do come :
These tranquil souls from base attachment freed
Do in the light of knowledge ever dwell,
And everywhere His glory do they see,
And having seen within the All do rest.

—: o :—

वेदान्तविज्ञानसुनिश्चितार्थाः
सन्नयासयोगाद् यतयः शुद्धसत्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥

6. vedaanta-vijnaana-sunishcitaarthaah samnyaasa-
yogaad yatayah shud-dhasattvaah
te brahma-lokeshu paraantakaale paraamrtaah
parimucyanti sarve.

* * * * *

6. Who hath renounced, and striving, who hath sensed
The light of Vedanta, he Brahman doth gain
Even at the hour of revelation, when
No more the soul in bondage doth remain.

—: o :—

गताः कलाः पश्चदश प्रतिष्ठा ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकीभवन्ति ॥
देवाश्च सर्वे प्रति देवतामु ।

7. gataah kalaah pancadasha pratishthaa devaash ca
sarve prati-devataasu
karmaani vijnaanamayash ca aatmaa pare'vyaye
sarva ekee-bha-vanti.

* * * * *

7. Gone are the fifteen parts unto their source,
And all the senses to their sovran gods,
And deeds and self unto the Lord do flow,
And all that is, resolved to all that was.

—: o :—

यथा नद्यः स्यन्दमानाः समुद्रे-
ऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान नामरूपाद् विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ।।
स यो ह वै तत् परम् ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित् कुले भवति ।
तरति शोकं तरति पाप्मान्
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ।।

8-9. yathaa nadyas syandamaanaas samudre astam
gacchanti naama-roope vihaaya,
tathaa vidvaan naama-roopaad vimuktah paraat-
param purusham upaiti divyam.
sa yo ha vai tat paramam brahma veda brahmaiva
bhavati, naayaabrahma-vit kule bhavati,
tarati shokam tarati paapmaanam guhaa-
granthibhyo vimukto'-mrto bhavati.

* * * * *

8-9. As rivers in the mighty ocean pour,
Even so the knower, freed from name and form
The Absolute attains, and is no more,
And sins and sorrows he no longer knows,
Or ignorance, or passion, or desire—
The soul immortal which to *Brahman* goes,
And purified is with that holy fire.

—: o :—

तदेतदृचाभ्युक्तम्-
क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षि श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥

10. tad etat rcaabhyuktam :
kriyaavantas shortriyaa brahmanishthaas svayam
juhvata ekarshim shraddhayantah
teshaam evaitaam brahma-vidyaam vadeta
shirovratam vidhivad yais tu ceernam.

* * * * *

10. Thus in the *Vedic* verse is it set forth :
Only to such as do the rites perform
This knowledge give ; to those in *Vedas* steeped,
Devoted to the Lord, of noble faith,
Oblations to *Ekaarsee* who do make,
And as enjoined the *Shirovrata* to keep.

—: o :—

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतो धीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

11. tad etat satyam rshir angiraah purovaaca, naitad
a-ceerna-vrata dheete.
namah parama-rshibhyo namah parama-rshibhyah.

* * * * *

11. This is the truth indeed
Sage Angiras did teach
The pupils at his feet,
In ancient times :
No one who hath not made
A vow purity's sake
Should for his study take
These words sublime.
Salutations to thee
O ! seers of great degree,
Salutations to thee
O ! seers divine.

—: o :—

GLOSSARY OF VEDANTIC TERMS

Adharma Antonymn of 'dharma' which means duty, or virtuousness of right action. 'Adharma' therefore signifies unrighteousness, or lack of religious duty.

Aditi The infinite, free, or unbound—the mother of all gods. Aditi was contrasted with Diti (definite), and so it became a term for the distant east from which all the bright gods came. Max Muller thinks it to be one of the oldest names for dawn, 'or more correctly, of that portion of the sky from whence every morning the light and life of the world flashed forth.' In the Rig Veda, Aditi is implored frequently for 'blessings on children and cattle, for protection and forgiveness.' She is called Deva-matri—'mother of gods' and known sometimes as the mother, sometimes as the daughter of Daksha. She is also recognised as mother of the gods Varuna, Mitra, Aryaman, and the seven Adityas. In the Matsya Purana it is mentioned that when the ocean was churned a pair of ear-rings came out which were given by Indra to Aditi, and then (according to what we learn from other Puranas) these ear-rings were stolen by the Asura King, Narka, and later restored to Aditi by Krishna.

Agni One of the chief deities of the Vedas, and one of fhe three great ones, the other two being Vayu (Indra), and Surya. He presides over earth, as Vayu and Surya do over air and sky. He is the mediator between men and gods and is actively associated with men's activities and home life. Hence

he is invoked on all important occasions like marriage, and in religious rites.

Agamin Karma See under Karma.

Ahimsa Non-violence, non-injury. The belief that no pain should be caused to any living creature. It is one of the beliefs common to both Hinduism and Buddhism.

Akasha matra The subtle element akasha stands for ether which pervades all the universe. According to Hindu metaphysics it is a substance which is one, eternal, and all-pervading, and has the quality of sound.

A-ksara Imperishable.

A-matra Modeless. There are three modes or matras of the sound Aum corresponding to the three states of the self viz. waking, dream, and sleep respectively. The fourth state is the modeless one (a-matra)—also known as turiya, the natural state of the self, which is unchanging and unconditioned.

Ananda Ananda means absolute bliss. It is one of the elements which form the nature of the absolute ; the other two along with it are sat-being, and chit-consciousness. So all the three together are sat-chit-ananda, or saccidananda, meaning being-consciousness-bliss, which is the higher nature of the absolute, or Brahman.

Ananda-maya One of the five sheaths, or koshas of the soul. The Upanishad believe that the soul has five sheaths, or coverings, one more subtle than the other. Anandamaya is the innermost one and is the sheath of bliss. It constitutes the causal body or karana-sharira. See also 'Kosha'.

Anantam Infinite. It is one of the qualities of the Absolute self. The others are truth (satyam) and knowledge (jnanam).

Andaja Born from eggs. All organic bodies are classified under three heads (a) those born from eggs, called andaja (b) those born from germs, called jivaja, and (c) born from sprouts, called udbhijja. Sometimes another class called svedaja is added, covering those bodies born of sweat.

Angirasa One of the seven Rishis, or sages, through whom the divine Veda was imparted to mankind. It is said that when the waters of the flood covered the earth these Rishis entered an ark along with Manu, and lived in it till the ark rested on the Naubandhana peak from where a fish guided the vessel. Many hymns of the Rig-veda are attributed to Rishi Angiras who was also a law giver and a writer on astronomy. He was also considered to be priest to the gods, and the lord of the sacrifice. His wives were Smriti (memory), Shraddha (faith), Swadha (oblation) and Sati (truth). His sons were Utathya, Brihaspati, and Markandeya. The Bhagavata Purana represents him as begetting sons by Rathitara, a Kshatriya who was childless, and they were subsequently calle dthe descendants of Angiras.

Annarasa-maya One of the five sheaths, or Koshas, of the soul. The annarasamaya is the outermost sheath, made, of food viz the physical body. See also 'Kosha'.

Apana The nerve currents which pertain to the organs of excretion. One of the five manifestations of prana. See also 'prana'.

Apo matra The subtle element of water.

Arjuna Also known as Bartha, Dhananjaya etc. The third of the five Pandavas. He won Draupadi at a svayamvara, and later went into exile. In the struggle with the Kauravas he obtained the personal assis-

tance of krishna who acted as his charioteer, and before the beginning of the Kurukshetra battle related to Arjuna the Bhagawad Gita. It is in this later context that his name comes up frequently in Hindu philosophy.

Ashrama Means a place of discipline (from sharm- to labour). The Upanishads divide the entire life of man into four stages or ashramas. These are (1) student life or brahmacharya in which the youth leaves his home and lives with a preceptor till his education is finished. (2) The life of the house-holder, or grihastha, in which the student having completed his education marries, has children and lives a family life. (3) The life of retirement from the world and preparation for release from existence —the Vanaprastha stage. This begins when in old age, being absolved of family duties, the man prepares for final enlightenment and release from worldly life. This is the stage of austere discipline and penance—a life of tranquillity and desirelessness. (4) The fourth and last ashrama is the stage of sannyasa, or renouncement, in which the man becomes a sort of wandering mendicant or ascetic. Strictly speaking this is not an ashrama but only a stage, as when a man enters into sannyasa he is not bound by rules as the first three ashramites are. Therefore sometimes this stage is called that of the atyashramin (belonging to no ashrama). In this stage the truth of Brahman is realised.

Ashvapati Means 'lord of horses' and is an appellation given frequently to kings.

Atman The old meaning of Atman is 'breathing'. In the Upanishads it came to mean the soul or self of a living being, especially of a

human being. According to Hindu religious belief the soul is eternal and transmigrates from one body to another. It has the same nature as the Absolute or Brahman, and the great discovery of the Upanishads was that the Atman, or soul, was the same in essence as Brahman.

Atma Shakti The self-power of God. The Upanishads teach that this power of God which lies hidden in his own qualities is the prime or first cause of the creation of the universe.

Aum Aum (sometimes spelled 'Om'). This is a mystic sound believed by the Upanishads to be all that is, all that was, and all what will be. It is the manifesting word of God according to the Yogasutras. It is the basis of all sound. The first letter 'a' is the root sound which is produced without touching any part the tongue or the palate ; 'u' is a continuous sound produced, rolling from the vocal chords right up the mouth ; 'm' is the end sound produced by the closing of the lips. Thus 'Aum' represents all sounds and represents all words that can be made. All the universe of name and form is covered by 'Aum'.

Bharadwaja A Rishi who is mentioned frequently in the Vedas, and to whom many Vedic hymns are attributed. He was son of Brihaspati and father of Dronacharya. He lived at Prayaga, and it was there that Rama and Sita visited him, though the Mahabharata mentions his residence as Hardawar. Ultimately he went to the heavenly world and became one with the sun.

Bhrigu A Vedic sage and ancestor of Parasurama. He was present at Daksha's sacrifice where Shiva pulled out his beard. Nahusha was cursed by him to become a serpent when he kicked the sage Agastya. Bhrigu is well

known for the curses he heaped upon those who annoyed him, which included even Shiva, whom he cursed to take the form of a linga, and Brahma whom he excluded from worship of the Brahmans.

Bhuman A term from the infinite used to describe Brahman.

Bhur One of the seven worlds – Bhur, Bhuvar, Svar, Mahar, Jana, tapas and Satya. The first four worlds viz. Bhur, Bhuvar, Svar and Mahar, also represent the four Vedas. Bhur for Rig Veda, Bhuvar for Yajur Veda, Swar for Sama Veda and Mahar for the Atharva Veda. According to the Satapatha Brahmana Bhur, Bhuvar and Swar were the three luminous essences which Prajapati produced from the Vedas by heating them. 'He uttered the word Bhur, which became this earth ; Bhuvah which became this firmament ; and Swar which became that sky. 'Bhur-loka, is one of the divisions of the universe, and means the earth. The others are Bhuvar-loka, the space between the earth and the sun in which sages live, Swar-loka, the heaven of Indra between the sun and the polar star, Mahar-loka, the abode of saints like Bhrigu etc., Jnana-loka, the abode of Brahma's sons, Tapa-loka, where the Tapasvi's or Vairagi's live, and Satya-loka or Brahma-loka, from where there is no re-birth.

Bhuvar See 'Bhur'.

Brahaspati He is supposed to intercede with gods on behalf of men, and protect mankind from the wicked. Known as the father of gods—'the shining and golden coloured, having the thunder for his voice'. He was son of Rishi Angiras. Also known as jiva, the living ; didivis, the bright, dhishana, the intelligent ; and gishpati, lord of speech.

Brahma-charaya The first of the three wordly ashramas--student life (see ashrama)

Brahman (Brahma) The absolute and comic soul. It is believed to be self-existent, all pervading, eternal, from which all beings emanate and to which all return. It is uncreated, unborn, without beginning, and on realising it the soul attains immortality, and is freed from re-birth (see also 'Atman)'

Brahmaa The creator of the universe and the first member of the triad (the other two being Vishnu, the preserver, and Mahesh, the destroyer). He is Prajapati, or lord, and father of all living creatures and is represented as having four heads, and four arms. His consort is Sarasvati, goddess of wisdom, and his vehicle is a swan.

Brahmana (Brahmin) The first of the four Hindu castes, the others being kshatriya, Vaisha, and Shudra (the warrior class, the business class, and the working class). The Brahmanas were generally priests and their duties were to study and teach the Vedas, and to perform sacrifices and religious ceremonies.

Brahma-vidya The knowledge of Brahman or the Absolute. The highest and supreme wisdom leading to the release of the soul from bondage.

Buddhi The faculty of the mind which determines action. In Sankhya philosophy it is the psychological aspect of Mahat—the great. It is an evolute of prakriti, and being made of the finest matter can reflect clearly the consciousness of purusa. The senses, the mind and the ego all function for it. Its functions are to decide and to find out things and its attributes are virtue, knowledge, detachment, and power.

Chandala Outcaste.

Chitta Mind stuff. The subtle elements which give

rise to the birth of mind. Chitta is the same as antahkarana. It means the three internal organs-buddhi or intellect, ahankara or ego, and manas or mind.

Cosmic soul The absolute or higher Brahman. Shankaracharya has described two kind of Brahman — the lower or acosmic Brahman which is God, apara Brahman, or Ishwara, and the higher Brahman or para Brahman or the Absolute the cause of production, maintenance, and destruction of the universe. The cosmic soul is the higher Brahman.

Dama Control of the body and the senses. One of the steps in Yoga discipline.

Dama Self-control or self-restraint. This along with dama or giving of gifts signifying generosity and daya or compassion, are the three rules of ethics recognised by the Upanishads.

Devas Gods or deities—from the root div, to shine. The gods are considered to be thirty three in number, eleven for each of the three worlds (heaven, hell, and earth). They are known as 'the shining ones'.

Dharma Duty, or the path of right action. 'Darma' comes from 'dhr'—to hold, or to support. It means prop, support, or law. Later it came to mean customary law, religious injunction, or duty—that which supports the universe as well as society. Dharma governs a man's attitude towards the external world and his mental and physical reaction in any given situation. It is what a man snould do to keep his moral conduct above reproach, When the great sage Vyasa was asked his definition of dharma he said :

Shrutam dharma sarvasyam, shrutva chaivav dharyatam. Atmanah pratikulani pareshan

na samacharet. (Hear what dharma is in a nutshell. Hear and practise it. That which causes hurt to you, or that which is harmful to you—do not do that for others)

Dhyana Meditation on the divine. One of the stages of Yoga discipline (see also 'dama').

Dvaita The dualistic school of Hindu philosophy as opposed to the advaita doctrine (the doctrine of non-difference). While the main exponents of the advaita were Shankaracharya, Gaudapada, Vallabhacharya, and Shriharsh, the dvaita philosophy was expounded by Madhava and Ramanuja.

Ekam The one.

Ekarsi A kind of sacrificial fire to which oblations are made as part of a religious ceremony.

Gargi A woman sage who took part in a philosophical contest held at the court of King Janaka in which she questioned the sage Yajnavalkya about the nature of the Absolute. This shows that women took active part in society and religion in ancient times and pursued the study of knowledge as assiduously as men. Another woman sage, Maitreyi, also finds mention in the Upanishads.

Guru A spiritual teacher, who was greatly revered. Initiation by a guru is one of the most important steps towards, self realisation according to the Hindu religious teaching. The guru has thus a high place, and the disciple had to serve a learned and illumined guru for some time before he was considered fit to receive sacred teaching like the Vedas or the Upanishads. The very word 'Upanishad' means sitting near a teacher or guru to get instruction.

Indra The god of the heaven. He is said to be of a golden colour and can adopt any form

he likes. He rides in a golden car drawn by a pair of horses. His main weapon is the thunderbold, and his main beverage the soma juice of which he drinks copiously. He rules over the firmament, and causes rain, lightning and thunder. In warfare he is sometimes said to be accompanied by troops of maruts His wife is Indrani. More hymns are addressed to him in the Vedas than to any other deity except Agni.

Indriyas The mind's internal organs.

Ishwara The personal God known as the universal purusha. Ishwara, or God, is sat-chit-ananda (existence-consciousness-bliss). He is the perfect person, the lord of maya, the soul of souls, the creator, sustainer, and destroyer of the universe; the source of creation, and that to which all life goes back. Ishwara is the personal aspect of the impersonal Brahman. He is also known as apara, or lower Brahman, as different from the unconditioned, para, or higher Brahman (see also 'ananda').

Jabala Satyakama A sage mentioned in the Chandogya Upanishad, whose mother was a mere servant girl named Jabala. She conceived him from one of the men she went about with. Satyakama Jabala was accepted as a pupil by the sage Haridrumta and given the Upanishadic teaching. This incident is frequently mentioned to prove that even persons of low origin, who were worthy, were not denied such knowledge.

Jiva (Jiva-Atman) The individual soul. The Upanishads believe the jiva to be the agent or the enjoyer. Actually the nature of the soul is the same in essence as Brahman, but conditioned by the body and by ignorance it remains the empirical self. But when the jiva realises its true nature—that he is not the body,

senses, or mind, but the non-dual self, (tatvam asi=that thou art), he shines out with his own light. The false notion is destroyed and liberation follows (see also 'Atman').

Jivaja Born of germs (see 'andaja').

Jivan-mukta The liberated sage who keeps living in the world to do good to mankind. According to Hindu philosophy when Brahman is attained, man is released from the round of transmigrations and) rebirth. This illumination can be achieved either in this life itself, or after the soul leaves the body. In the former case the illumined sage continues living for the public good, and is called a jivan-mukta. In the later case he is a videha-mukta i.e. a sage gone to the other world. But even he can come back voluntarily to the earth to do good if he so likes.

Jnana (Jnanam) Knowledge, or wisdom. The Upanishads emphasised the need of 'knowing the true self. The Gita gives high praise to knowledge and says that even the most sinful man can cross the ocean of samsara by the boat of knowledge alone, that knowledge brings insatant peace, and that there is nothing purer then knowledge.

Jnana-indriyas The organs of cognition. These are the five organs—sight, hearing, touch, taste, and smell. The karma indriyas are the organs of action, viz. speech, grasping, moving, excretion, and generation.

Karma According to the doctrine of karma, which is one of the most outstanding contributions of Hindu philosophy, a man is rewarded or punished in accordance with his good or bad actions in this world. At the same time the realisation of Brahman sets

karma at nought and future karmas are destroyed. The karma doctrine necessitates rebirth for the expiation of good or evil actions. Consequently realisation of Brahman connotes liberation (moksha) i.e. freedom, from the bondage of rebirth. Karma is of three kinds (1) prarabdha, the name given to the effects of one's previous works, which have already begun to germinate and bear fruit in this life (2) sancita, that which is stored up for the next life and (3) agamin, that which is to come to fruition in future lives. It is to be noted that when the soul attains illumination only sancita and agamin karmas are destroyed. Prarabha still remains, and the sage retains his body till its effects are worked out.

Karana-sharira The causal body of the soul. The Upani-
The causal body of the soul. The Upani-shads mention five sheaths or koshas of the soul. The innermost sheath is that of bliss called the anandamaya kosha, and this is known as the soul's causal body (see 'kosha').

Karya Action. According to the Upanishads there are four stages in every voluntary action, viz. (1) kama, or desire (2) the firm establishment of the desire to act in the mind as will (kratu) (3) action (karya) and (4) the modification or change caused in the nature of the person's doing the act, which is the consequence of the act being committed, (known as karman). This analysis of action helps us in understanding the karma theory.

Kosha The Upanishads believe that there are five sheaths which cover the soul—called koshas. The outermost one, which is the coarsest, is the annarasamaya i.e. the sheath of food.

This is the physical body in which the soul lies, next is the pranamaya, the sheath of the vital airs, thereafter manomaya the mind sheath, and then vijnanamaya, the sheath of the intellect. Last of all the innermost sheath-anandamaya, the sheath of bliss. The outermost sheath, viz. annarasamaya is known as the gross body (sthula-sharira). The next three viz. the sheath of the vital airs, of the mind, and of the intellect, constitute the subtle body called sukshma-sharira, and the last sheath (anandamaya) is called the causal body or karana-sharira. Conditioned by the five koshas the soul becomes subject to experience and enjoyment.

Krama-mukti

There are two views of moksha, or liberation, in the Upanishads. The first is the way of gradual release, called krama-mukti. According to this when the man who has realised Brahman and obtained release, dies, his soul goes by the way of the gods (deva-yana) as distinguished from the way of the ordinary soul which has not realised Brahman, which goes by the way of the father (pitra-yana). The path of the gods taken by the released soul, is through light, day, the bright, half of the month, the half of the year of the sun's northward journey, the year, the sun, and thence to the moon, where a superhuman person meets it and leads it to Brahman. This is the path of gradual release (krama-mukti). The other view is that of instant release called jivan-mukti. According to this as soon as the soul knows its true nature, and thus dispels its ignorance, it realises its non difference from Brahman, and obtains release. This release can be obtained even in this life.

Kratu Will, or desire to act (see karya).

Krishna The earliest mention of Krishna is in the Chandogya Upanishad, in which he is represented as a scholar. Krishna was a Yadava, descended from Yadu, one of the sons of Yayati. The story of Krishna's childhood antics are given in the Bhagavata Purana. Later on he appears prominently in the Mahabharata, and in the Bhagawad Gita preaches Arjuna, whose charioteer he was, about the immortality of the soul. He was an incarnation of Vishnu and is said to have lived about 1400 B.C. A number of legends and stories have developed around Krishna and his beloved Radha, and they figure much in Indian love poetry.

Kshatriya The warrior caste. According to Manu's code there are the following four castes in Hindu society :—

(1) Brahman—The learned caste who are associated with religious rites and acquisition of sacred knowledge.

(2) Kshatriya—The kingly and warrior caste.

(3) Vaisya—Those engaged in trade and agriculture.

(4) Shudra—The servant caste.

Mahar One of the seven worlds—the abode of saints and sages (see 'bhur').

Mahat 'The great one.' A term for the universal consciousness—the great intellect produced at the creation, whose first evolute it is. Its characteristic is the preponderance of the sattva element. It is the highest and simplest entity, and is pure intelligence.

Maitreya Wife of the Rishi Yajnavalkya who was

initiated by him into the secrets of Upanishadic wisdom.

Manana A stage in the realisation of Brahman. We are told in the Upanishads that there are three stages in such realisation (1) shravana—which means the study of the Upanishads under proper guidance (2) manana—persistent reflection and analysis leading to conviction of the teachings contained in them (3) nididhyasana – continuous mediation on the truths mentioned therein, leading to enlightenment.

Manas The faculty of the mind which reasons and deliberates. It is the central organ of consciousness which collects knowledge through the congnitive sense-organs (sight, hearing touch, taste and smell), and intergrates the impressions so gathered, and after doing so acts with the help of the organs of action, (speech, grasping, moving, excretion, and generation).

Manomaya One of the five sheaths of the soul—the mind sheath (see koshas).

Matra Modes. Corresponding to the three matras of Aum there are the three modes of waking, dream, and sleep, and the fourth modeless (a-matra) part, the unconditioned and unchanging turiya (see also a-matra).

Maya Illusion. Maya is not only absence of knowledge but definitely wrong knowledge. It is a mixture of the real and the unreal. It cannot be said to be existing, for only Brahman exists. Neither can it be said to be not existing, for it is the cause for appearance of Brahman as the world. It isneither real or unreal. When right knowledge dawns, maya vanishes.

Mayavin God is described as mayavin in the Shvetaashvatara Upanishads. Although the doctrine

of maya is its complete form is not found in the Upanishads there are occasional references to it. The term maya is used in the sense of illusion in the Shvetaashvatara Upanishad where the lord of all creation is called mayavin.

Moksha Liberation, emancipation, the release of the soul from the rounds of birth and death. The term is equivalent to the Buddhist nirvana. Moksha is the goal of every man. The Upanishads believe that moksha can be obtained both on death and in this very life also. As soon as the soul realises its oneness with Brahman, moksha is achieved. Moksha is release from bondage, and freedon from samsara. It is not a negative state only in which there is no grief, but positive, absolute, undisturbed bliss.

Mukti Liberation. According to the Vedanta the four objects of life (purusharthas) are (1) dharma, or the practice of virtue (2) artha, the acquisition of wealth (3) kama, enjoyment of pleasures and (4) moksha, or liberation. The liberated person who achieves moksha has a foretaste of the bliss which awaits him, but it is only by actually going to the world of Brahman that eternal bliss is got. This is mukti. There are two kinds of persons who obtain such mukti. One is the a jivan-mukta who gets mukti here and now, while the other is the videha-mukta who gets it after death.

Namarupa Name and form. The Upanishads describe the world to be unmanifest in the beginning, and later made manifest through name and form.

Narada A Rishi to whom some verses of the Rig Veda are ascribed. He is one of the seven great Rishis. According to the Rig Veda

Narada belonged to the Kanava family. He is the inventor of the lute and the chief of the heavenly musicians. He is also an authority on law, and wrote a book on it called 'Naradiya Dharamshastra'.

Neti Neti 'Not this, not this'. The Absolute, or Brahman, is described in the Upanishads negatively. It is said to be not gross, not subtle, not short, not long, etc. The significance of this is that the Absolute cannot be described in terms and expressions used fro describing the temporal things of the world. It cannot be expressed in any such language.

Nididhyasana Continuous meditation, which is the final of the three steps in realising Brahman (see manana).

Nirguna Without gunas, i.e. without qualities or attributes.

Nirvana Emancipation, or freedom from samsara or rebirth. The term usually used in Hindu philosophy for such liberation is 'moksha', though some times 'nirvana' is also used. In general it is an expression used in Buddhism to describe the soul's enlightenment (see moksha).

Nishkama Karma Desireless action. Action performed unselfishly, without expectation of reward. Such action does not bind a person. The Gita exhorts us to perform nishkama karma ('your right is to work only, but never to the fruit thereof').

Nishvasa Inspiration. The prana breath penerates the human body and assumes various varieties which are prana, apana, vyana, udana and samana. The apana causes inspiration (nishvasa) and the prana expiration (uchavasa).

Nitya Eternal, endless, permanent, and indestructable.

Niyati Chance. The Upanishads reject chance as being a first cause of the creation of the world.

Panci-karana Quintuplication. The process of admixture of the basic and subtle elements by which the gross elements are formed.

Para Supreme, greatest, of the highest order (used as a prefix).

Para-Brahman The Absolute Brahman. Brahman is described in two ways in the Upanishads, the lower or apara Brahman is Ishwara, and is the cosmic, all-comprehensive Brahman, full of good qualities. The higher or para Brahman is an acosmic, qualityless, indeterminate, indescribable Brahman.

Para-matman God, or pure consciousness.

Pippalada A sage who founded a school of Atharva-veda which bears his name.

Pitr-yana The path of the fathers taken by souls which have not yet reached Brahman and obtained release from the cycle of birth and death. The path taken by such souls is through smoke, the night, the dark half of the month, the six months during which the sun moves southwards, the world of the fathers, space, moon, and then back to the earth. This path is different from the one taken by released souls called deva-yana or the path of the gods, which leads the soul which has realised Brahman through light, the day, the bright half of the month, the six months during which the sub moves north, the year, sun, moon, and from the moon the soul is guided by a superhuman person to its final goal-Brahman.

Prakriti Nature. Matter, as distinguished from the spiritual basis of the universe called purusha. It is the root cause of the world of objects. It is uncaused independent, absolute, one, and eternal, as also beyond production and destruction. Prakriti is that from which the entire world of objects evolves, and to which it returns. It is the unity of the three gunas (rajas tamas, and sattva) held in equilibrium. Creation is the result of prakriti and purusha coming into contact with each other, as the Sankhya system of Hindu philosophy holds, like a lame man mounted on a blind one so that the former directs and the latter walks on the path directed (see purusha).

Pralaya Dissolution of the world at the end of a kalpa. There are four Yugas according to the Hindu system of creation. These Yugas together comprise a period of 4,320,000 years which is called a mahayuga. Two thousand mahayugas or 8,640,000,000 years make a night of Brahma.

Prajpati Known as lord of created beings. In the Veda, Indra, Soma, Hiranya-garbha etc. are known as such. The name is also given to the ten sages who descended from Brahmaa, namely Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishtha, Daksha, Bhrigu and Narada. Some think that the Prajapatis are identical with the seven Rishis.

Prajna The state of the self in sound sleep, in which the duality of subject object is transcended.

Prana The universal principle of energy—the vital force of the body. Breathing, blood circulation, nourishment, and growth-these are its functions. Prana permeates the entire body. Its manifestations are apana, which causes inspiration (while prana causes expi-

ration), vyana, which sustains life when breathing is still, samana, concerned with digestion, and udana, which effects the soul's going from the body at death.

Pranamaya See 'kosha'.

Prarabdha karma Karma which remains as the result of past actions,and which must be necessity be expiated (see karma).

Prithivi-matra The subtle earth element.

Purusha In Sankhya Philosophy purusha is the principle of pure consciousness. It is the soul, the self, the spirit, the subject, the knower. It is the ultimate knower which is foundation of all knowing. It is the silent witness through the stages of waking, dreaming, and deep sleep. It is uncaused, eternal, all pervading,the postulate of all knowledge. All doubts and denials presuppose its existence. It combines with prakriti in creating the world. The Gita, unlike Sankhya which believes in many purushas, mentions two purushas—the perishable and the imperishable, and one which transcends them both, called by it purushottama. (see also prakriti).

Pusan A god mentioned in the Vedas to whom a number of verses are addressed. He is a nourisher of beings, their protector, and multiplier of cattle and human possessions. He is brother of Indra and enumerated among the twelve Adityas. He is toothless and hence called karambhad. Dr. Muir writes about pusan, 'As a cowherd he carries an ox-goad, and he is drawn by goats. In the character of a solar deity, he beholds the entire universe, and is a guide on roads and journey to the other world. He is called the lover of his sister Surya. He aids in the

revolution of day and night, and shares with Soma the guardianship of living creatures. He is invoked along with the most various deities, but most frequently with Indra and Bhaga'.

Rig Veda The oldest Veda consisting primarily of hymns, others being Sama, Yajur and Atharva. The last is comparitively recent. The other three, viz. Rig, Yajur, and Sama are spoken by Manu as milked out, as it were, from fire, air, and sun. The Rig Veda is the original Veda from which Yajur and Sama are derived, so it is the oldest and the most important. It consits of 1028 hymns, which are addressed to various Vedic gods like Agni, Indra, Surya, Varuna, Ushas, Prithivi ete. To each hymn is prefixed the name of the Rishi to whom it was revealed, like Bharadwajd, Vasistha, Vishwamitra etc. (See Veda).

Rishi A sage or teacher who has attained the illumined state. The hymns of the Vedas were revealed to them. The seven Rishis known as Saptarishis are the 'mind-born sons' of Brahma. They are represented in the sky as the seven stars of Great Bear.

Rudra Means terible. Rudra is the god of storms, the father of the Rudras or Maruts, and is sometimes identified as the god of fire. On the one hand he is said to be the bringer of disease, and on the other he is supposed to be a healer. So his attributes are somewhat contradictory. In the Brihadaranyaka Upanishad the Rudras are 'ten vital breaths (prana) with the mind (manas) as the eleventh.

Sac-cid-ananda The Absolute, or Brahman. The term means being-consciousness-bliss (sat-chit-ananda). The Absolute is pure existence,

pure knowledge, and pure bliss—all combined in one. It is satyam (truth), jnanam (knowledge) and anantam (Infinite). It is also truth, goodness, and beauty (satyam-shivam-sundaram).

Saguna Possessing qualities.

Sakuni Brother of Queen Gandhari and uncle of the Kaurava princes. In the Mahabharata we read how Yudhisthira staked and lost to him all he possessed in a gambling match.

Sama Veda One of the four Vedas containing 1549 verses. These were meant to be chanted at the sacrifices or offerings made to Soma. Most of the invocations are to Soma, some being to Agni and Indra also. (See Veda).

Samana One of the variations of the vital force of the body which is related to the process of digestion (See prana).

Samasara The world of phenomena in which the soul takes birth over and over again.

Sancita karma Karma which is stored up for the next life. Actions performed in one life, of which the result shows itself in the life to come (See karma).

Sankalpa Ideas.

Sankhya One of the main schools of Hundu philosophy founded by Kapila in 700 B.C. The main feature of this school is that creation is the result of the combination of purusa and prakriti. It is one of the oldest systems of Indian philosophy. Sankhya maintains a definite dualism between purusha and prakriti. It believes in a plurality of souls. It does not mention God at all. (See purusha and prakriti).

Sannyasi As ascetic. One who has abandoned the world and goes about as a wandering mendicant (See also ashrama).

Sattva	The quality of brightness or light. According to the Sankhya philosophy there are three gunas or qualities : (1) Sattva which is the guna of brightness, luminosity, pleasure, contentment, bliss (2) rajas—the principle of motion, restless activity, and feverish effort (3) tamas—the principle of inertia, apathy, dulness, and indifference.
Satyam	Satya means truth. The word satyam is used in the Upanishads to denote the truth amidst untruth. (satyam=sa-ti-yam ; sayam=truth, and ti=untruth. So satyam= the final truth surrounding untruth).
Satyam-shivam-sundaram	Truthful-goodness-beauty. A term used to denote the nature of the Absolute. Also known as satyam-jnanam-anantam i.e. Truth-knowledge-infinite.
Satasya-satyam	The real of the real. Also an expression used in describing Brahman.
Satya vacan	Truthful words. Truthfulness.
Savitri	Means generator. In the Vedas it is a name for the sun, and many hymns are addressed to him.
Shankara (Shankara-charya)	The most prominent exponent and commentator of the Vedanta system of philosophy. Shankara belongs to the eighth century. He was a pupil of Govinda. He lived a short life of thirty two years and wrote commentaries on the Upanishads, the Bhagawad Gita and Brahmasutras. He believed in absolute non dualism.
Shirovrata	An observance mentioned in the Atharva Veda which consists of carrying fire on the head. The meaning however is uncertain. Some have interpreted it as the sannyasa ceremony of shaving the hair off the head.
Shraddha	Faith.

Shvetaa-shvatara, Rishi A Rishi, whose name one of the principal Upanishads—the Shvetaashvatara Upanishad-bears.

Shravana Study of the Upanishads-the first stage in the realisation of Brahman (See also Manana and Nididhyasana).

Smriti Memory. The term is also used for sacred books, apart from the Vedas, which have been transmitted by committing them to memory.

Soma The juice of a plant having intoxicating qualities. Its juice was supposed to be consumed by gods.

Sthula-sharira The gross physical body of a living being as distinguished from the subtle body called Linga-sharira (See kosha).

Sukham Bliss alone. Perfect bliss.

Sukshma-sharira The subtle body of the soul (See kosha).

Sushupati The state of dreamless sleep.

Susumna nadi An imaginary canal running through the centre of the spinal cord through which kundalini (The subtle nervous energy concentrated at the base of the spinal column), is supposed to ascend.

Svar One of the seven worlds—the heaven of Indra between the sun and the polar star (See bhur).

Svedaja Born of sweat (See andaja).

Swami A spiritual teacher or preceptor.

Tamas One of the three gunas or qualities enunciated by the Sankhya philosophy, representing activity and effort (see sattva).

Tanmatras The subtle elements of nature from which the gross ones are produced.

Tapas Ascetic practices by which control over the

body is attained—austerities like fasting, self-restraint etc.

Tarkashya Personification of the sun in the form of a horse or a bird.

Tat tvam asi An expression meaning 'that thou art'. This is the great discovery of the Upanishads which hold that the self, or soul, is of the same essence as Brahman—I am Brahman i.e. Atman is Brahman. Of this Deussen says, "It was here that for the first time the original thinkers of the Upanishads to their immortal honour, found it when they recognized our Atman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena" (Deussen's Philosophy of the Upanishad's).

Tattvas Principles or categories. They are constituted of kalas and shaktis which are multiple units of energy underlying the entire creation.

Tejomatra The subtle light element.

Turiya The fourth or caturtha state of experience which is called moksha. This is distinct from the three states of empirical existence viz. waking, dream and sleep.

Tyaga Renunciation. This is the central teaching of the Gita.

Ucchavasa Expiration-caused by the prana breath (See nishvasa).

Udana The manifestation of the prana breath which affects the souls going from the body at the moment of death (see prana).

Udhijja Born of sprouts (see andaja).

Uma The word means 'light' and is a name given to the consort of Shiva, and daughter of the Himalaya mountains. Other names by

which she is known are Gauri, Parvati, Haimavati, Jagatmata, and Bhavani.

Upanishads Etymological meaning 'to sit' (=sad), close by (=upa) with devotion (=ni) i.e. to sit close to a teacher with devotion. Gradually the word came to mean the teaching given at such sittings, and so it came to imply secret teaching, or teaching given to the chosen few who were fit to get it. This forms the third division of the Vedas containing the Shruti or revealed word. Also known as Vedanta as they formed the end of the Vedas (anta=end). The Upanishads are written both in prose and in verse. The questions discussed by the Upanishads are regarding the origin of the universe, the nature of God and the soul, and the connection between mind and matter. They are revealed texts i.e. texts containing eternal truths which were revealed to divine Rishis. The genuine and ancient Upanishads are—Eesha, Kena, Prashna, Katha, Mandukya, Mundaka, Taittiriya, Aitareya, Chandogya, Brihadaranyaka, Kausitaki, Maitrayaniya and Shvetaashvatara.

Varuna One of the oldest of the Vedic deities. God of sky and the god of heaven and earth. He was considered to be King of the universe, of gods, and of men, and having boundless knowledge. His sign is a fish. Dr. Muir gives a graphic description of the deity. He says 'The wind which resounds through the atmosphere is his breath. He has opened out boundless paths for the sun, and has hallowed out channels for the rivers, which flow by his command. By his wonderful contrivance the rivers pour out their waters into the one ocean but never fill it. His ordinances are fixed and inassailable. They rest on him unshaken as on a mountain.

Through the operation of his laws the moon walks in brightness, and the stars which appear in the nightly sky mysteriously vanish in daylight. Neither the birds flying in the air, nor the rivers in their ceaseless flow, can attain a knowledge of his power or his wrath. His messengers behold both worlds. He knows the flight of the birds in the sky, the paths of ships in the ocean, the course of the far-travelling wind, and beholds all the things that have been or shall be done. No creature can even wink without him. He witnesses men's truth and falsehood'.

Vayu The god of the wind, often associated with Indra and riding in a chariot, of which the latter is charioteer), made of gold and drawn by a thousand horses. He is said to be the father of Bhima and Hanuman. The Bhagavata Purana gives an interesting story regarding the origin of Ceylon (Lanka) according to which Narada incited the wind to break off the summit of Mount Meru, which afterwards he hurled into the sea and this became the island of Ceylon.

Vayu matra The subtle air element.

Veda From the root vid-to know. The Vedas contain revealed truths, and are the foundations of Hindu religion. They were composed between 1500 to 1000 B.C. and consist of hymns addressed to gods, which were revealed to Rishis whose name they bear. There are four Vedas (Rig, Yajur, Sama, and Atharva). The most important is Rig Veda. Each Veda is divided into two parts—Mantra and Brahmana. The Mantra is prayer or praise of some god in metricat stanzas while the Brahmana consists of discourses or treatises interspersed by legends. To the Brahmanas were added

the Aranyakas and Upanishads containing mystic teachings and philosopy. The hymns and prayers are known as the ceremonial section of the Vedas (called karma kanda) and the spiritual and philosophical teachings are the section of knowledge (called jnana-kanda). The entire veda is called Shruti, or revealed knowledge.

Vedanta Literally the end of the Veda. The Upanishads are also known as Vedanta because they are the concluding portion or the end (anta) of the Vedas. Later there arose schools of Vedanta which interpreted the Upanishadic philosophy, the greatest of which was led by Shankara, Ramanuja, Madhava, Nimbarka, and Gaudapada.

Videha-mukta A man who attains Brahman at the time of death, when his soul is released, is called a a Videha-mukta (see also jivan-mukta).

Vidya Wisdom, or knowledge.

Vignana Consciousness.

Vijnana-maya kosha The sheath of the intellect. One of the five coverings or sheaths of the soul according to the Upanishadic conception (see kosha).

Virocana A demon-son of Prahalada and father of Bali. He is also known by the name of Drisana. When the earth was milked Virocana acted as the calf of the asuras.

Vishnu From root vish 'to pervade'. The second god in the Hindu triad. In the Vedas he is not very prominent and is known as a manifestation of the solar energy. Occasionally he is associated with Indra. In the Puranas he is known as Narayana (moving in the waters) and is represented as a human form slumbering on Sheshanaga. He is the preserver of life (as Brahma is the creator, and Shiva or Mahesh the des-

troyer). His consort is Lakshmi, the goddess of fortune, and his vehicle is the bird Garura. He lives in Vaikuntha, or heaven. He is represented as having four hands, one holding a conch shell, one a club, one a chakra and one a lotus. Sometimes he is represented as seated on a lotus with his consort Lakshmi besides him, or reclining on a lotus leaf.

Viveka Discrimination between the true and the false.

Vritti A thought wave in the mind (citta)-mental activity of the mind. According to Patanjali when citta, or mind-stuff, gets related to any object, it assumes the form of that object, and this form is called vritti, or modification.

Vyana Is that which keeps on sustaining life when the breath is arrested (see prana).

Yagnavalkya A famous sage to whom is attributed the white Yajur-Veda, the Satapatha Brahmana, the Brihad Aranyaka and the law code called Yagnavalkyasmirti. He was a disciple of Bashkali and Vaishampayana. He broke away from the religious teachings and practices of his time, and is a precursor of the Yoga doctrine. He had two wives namely Maitreyi and Katyayani, the former of whom he initiated into the Upanishadic teaching.

Yajur Veda The second of the four Vedas which is composed mostly of hymns taken from Rig Veda. This Veda contains a number of sacrificial formulas and is thus a handbook for priests. The hymns are divided into two—the white Yajur and the black Yajur, which are known as the two Sanhitas of the Yajur Veda (see also Veda).

Yama — The god of death, son of Vivasvat (the sun). He rides a buffalo and is armed with a heavy mace and noose to secure those who come to him. He is said to have two insatiable dogs with four eyes and wide nostrils which guard the road to his abode. He sits upon his throne of judgement assisted by his recorder and his councillor, Chitragupta, and waited upon by two attendants Mahachandra and Kalapurusha. The souls of the dead are brought to him by his messengers, called Yamadutas, and his porter is Vaidhyata.

Yoga — From Yuj-to join. It is the name given to the Yoga system of Hindu philosophy established by Patanjali which consists of the suppression and control of mental activity. Patanjali calls Yoga 'the restraint of mental modifications' (citta vriti nirodh) i. e. the restraint of mind as a whole.

Yogi (Yogin) — A follower of the Yoga method of discipline. One who seeks realization through wisdom and control.



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